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Calvinist Contact

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M9R.

First ministers meet on the econom

by Philip C. Bom
Ottawa

Calvinist Contact's Ottawa correspondent, Dr. Philip Bom, is a political scientist who covered the First Ministers' Conference for the paper.

The First Minister's Conference on the Economy was as divisive as the constitutional conferences. For the Prime Minister, the renewal of the nation and the economy are two sides of the same coin. The new Charter provides the government with greater rights and duties over the economy. The purpose is not merely to secure an "economic union" — the goal is a new national economy for a new Canada.

In their televised conversation with Canadians, the First Ministers talked at cross purposes with each other. They went home being cross at each other. They came to consult; they left exchanging insults.

Priorities

While the premiers were pre-occupied with immediate problems, the Prime Minister dwelt on economic development for the next two decades. The premiers were unanimous in their call for lower interest rates, even if it meant a devalued dollar. However (un-) realistic, they provided an alternative which Canadians will hear more about during the next few months. The federal government hopes that the tide of recession will have turned by then.

The government in Ottawa is pre-occupied with the long-term prospect rather than immediate problems of hard pressed people. It is committed to monetary restraint rather than the Keynesian doctrine of deficit spending to relieve the plight of the unemployed.

Minister of finance, Mr. MacEachen

The Trudeau government believes that the root cause of inflation is the mixed free market economy. The way ahead is supposedly more government planning. It enunciated the new left-of-liberal philosophy of economic planning in *Economic Development for Canada in the 1980s*, published simultaneously with the November 1981 budget.

Just before the First Ministers' Conference the federal government announced the re-organization of economic departments. During the conference the Prime Minister and economic ministers kept on repeating the new approach and the determination to proceed with the new plans and priorities, irrespective of provincial reservations.

A conference implies some joint decision-making. The Premiers began to realize what the Trudeau government means by consultation. There is a willingness to listen, but the decisions have already been made or will be made elsewhere. Saskatchewan's Premier Allan Blakeney, whose government has placed a moratorium on housing mortgages, criticized the federal government for its "go-it-alone" approach. "They are choosing parallel strategies rather than co-operative strategies."

Central planning

The federal government wants to centrally plan the whole economy, the provincial economies as well as the private sector. To effectively implement the central plan the government seeks closer consultation and co-ordination.

At the Conference, the Prime Minister re-iterated the five priority areas: industrial development, especially high technology industries; resources development; transportation; export promotion; and the development of human resources (training and education).

The super-Ministry of State for Economic Development has been re-organized to integrate more fully "the regional dimension". The new Ministry will establish a "decentralized central agency" in every region, the advantaged and disadvantaged regions. The Ministry will also have a special development fund to directly finance projects and programs in each province. That is one reason why the federal government wants to cut back on fiscal transfer payments. By establishing regional offices in each province, the central government can have a presence and a power, by-passing provincial governments.

To win over the private sector, it has established an Industrial Opportunities Program Board and an Office of Industrial and Regional Benefits. Businesses that co-operate with the central government's plans will benefit. Those that do not will be left in the cold.

Conclusion

The Prime Minister believes that the private sector is a factor in economic development, but it must work within the new framework of the central government's priorities and planning. The idea that government must provide a climate of confidence conducive for business to prosper is something of the past — obsolete and obscene.

If the conference was called as a confidence-building measure to strengthen the economy, it failed. As the Prime Minister said in his closing statement: "we have in a sense worsened that economic environment a thousand times more than the budget might allegedly have done..." However, he remains unshaken in his faith in his old socialist theories of economic planning. He set forth those principles and priorities as soon as he came to power, well before high inflation, interest rates, and unemployment.

More than a million people may be unemployed, families may lose their homes or farms, but the Prime Minister promises a better and brighter future, as if he has not been in power for more than a decade. His government permits the plight of the beef farmers to continue and only offers a false sense of economic security in beef and other marketing boards.

Government seeks more control over the whole agricultural sector.

After almost a decade and a half, one would think that his government would have some second thoughts. Instead, Trudeau in his "wisdom" (a word frequently invoked in the opening address) is bent on still greater intervention in the whole economy as a solution to our economic problems. The road to serfdom is paved with good intentions, but bad consequences for all Canadians.

Churches respond quickly to Poland's needs

LONDON, U.K. — Christians around the world have responded to the food crisis in Poland by sending medical and food shipments to the eastern European country.

"Don't leave us in the lurch," the general secretary of the Polish Council of Churches told West German Protestant representatives during a visit at the end of the year. "We need help now more than ever before," said Zdzislaw Pawlik of Warsaw.

He reported that in many Polish churches people were praying "around the clock" that civil war would not break out. He expressed gratitude to his German hosts for generous assistance provided by their churches in the current food crisis. There was now a new relationship, he said, between Polish people and their former enemies.

The Rev. Knud Wumplemann, general secretary of the European Baptist Federation, led a team in January to Poland with food and medical supplies. Baptists, by then, had contributed one million Deutschmark for aid to be distributed through church distribution centres across the nation.

Lutheran churches in Norway were urged to remember Poland and her people at services on December 20. In addition to sending food, Norwegian churches are raising money to print one million Bibles for distribution in Poland.

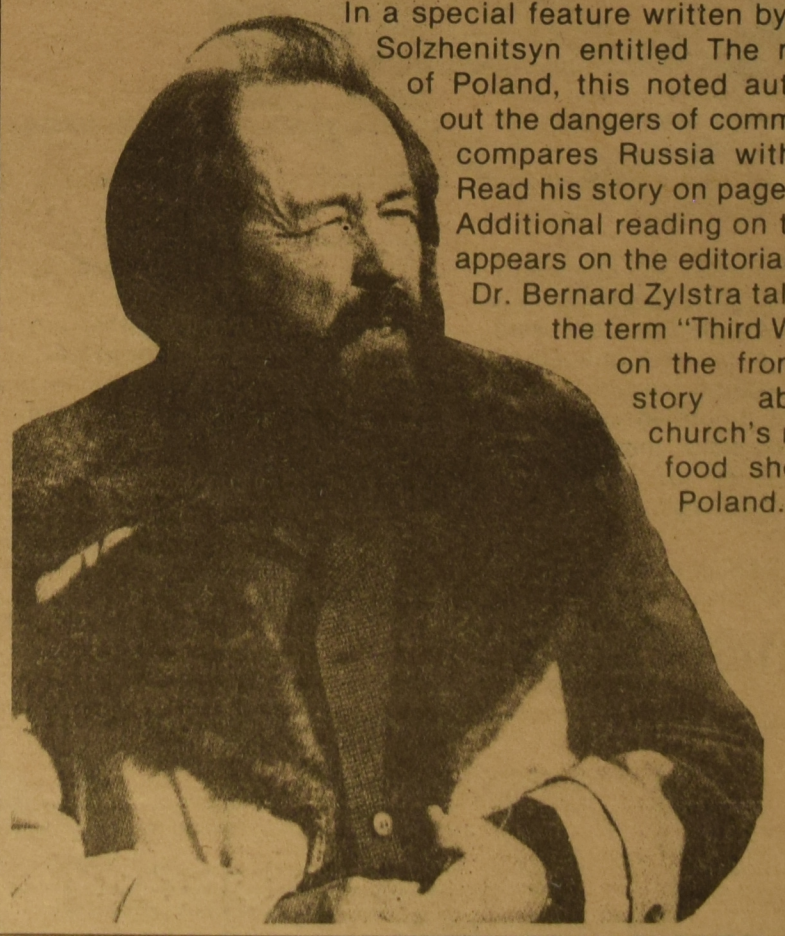
The Salvation Army, early in December, sent a 20-ton truck loaded with urgently needed supplies. The $150,000 worth of essential protein foods and medical supplies was distributed by Polish Salvation Army officers.

World Vision International is responding to the emergency with an appeal for two million dollars. The agency's assistance will be distributed through Poland's Protestant Church Council.

The relief arm of the National Council of Churches in the United States appealed for $750,000 to provide food, medicine and clothes.

Many other churches and parachurch agencies have mobilized support. In addition, some western governments have provided assistance through Roman Catholic Church relief channels to ensure that the food and other supplies go directly to those who need it.

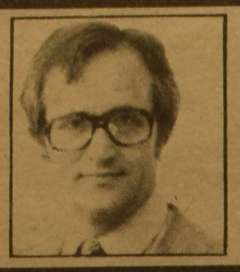
Poland: An example



In a special feature written by Alexander Solzhenitsyn entitled The real lesson of Poland, this noted author points out the dangers of communism and compares Russia with America. Read his story on page 11.
Additional reading on the subject appears on the editorial page with Dr. Bernard Zylstra talking about the term "Third World." And on the front page, a story about the church's reaction to food shortages in Poland.

Viewpoint

There is no Third World out there!



Bernard Zylstra

Editorial

"The third world" does not exist except in our mistaken conception of the global scene. There are many, many "worlds" out there. And the most significant change in world politics today is the new self-consciousness and self-determination on the part of these many "worlds."

This change is so fundamental that we can speak of the end of an era in international relations. The era that is now drawing to a close is the age of Europeocentrism or the alleged centrality of western civilization in the history of the human race.

That era was ushered in with the crusades of Christians against Moslems in the Middle Ages. It gained momentum with Columbus' discovery of America. This led to the colonial conquests of Spain, Portugal, France, England and Holland in Asia, Africa and the Americas. These conquests often had the blessing of the Christian churches which viewed them as occasions for the realization of the "missionary mandate." This era reached its peak in the British, Russian and American empires of the last one hundred years.

The collapse of the colonial regimes during and after the Second World War introduced the beginning of the end of western centrism from a political point of view.

In densely populated Asia and Africa, the European regimes were able to establish imperial organizations largely for the furtherance of their economic interests. But they were not able to destroy the indigenous religions, civilizations and cultures. Today we witness their resurgence, their search for self-identity, their pursuit of political independence, and their rejection of western interference in the realization of their own priorities.

Several illustrations of this process can readily be mentioned.

• Perhaps the most outstanding example is Japan. It was never colonized by the West, and since the middle of the last century it has developed into one of the most significant civilizations in Asia.

• Then there is China, probably the world's oldest civilization. Since 1949 it has returned to its own agenda, under marxist premises but on its own terms, even shaking itself free from Moscow.

• India, that vast home of Hinduism and Buddhism, broke away from the British empire in 1947 under the patient and non-violent guidance of Mahatma Gandhi.

• A fierce nationalism, combined with marxism, led to the struggle for independence in the peninsulas and archipelagos of south-east Asia. The Philippines broke away from America, Indonesia from Holland, Malay from England, and Vietnam from France first and then from the USA.

• Black Africa south of the Sahara — the victim of the slave trade in the eighteenth century and of the European empires in the nineteenth — moved from tribal society to independent states in less than a generation. Portugal's surrender of its domination in Mozambique and Angola in the mid-1970s was the last expression of the West's recognition that the future of Africa will in the first place be in the hands of Africans themselves.

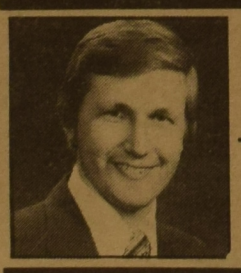
• Finally, there is the Islamic belt, dividing "north" from "south," stretching over the continents of Africa and Asia from Morocco to Algiers, Tunisia, Libya, Egypt, Turkey, the Arab oil states, Syria, Iraq, Iran, Pakistan, Afghanistan to Bangladesh and Indonesia.

What a diverse "world" all by itself! The removal of the Shah in Iran and the coming into power of Khomeini are but the clearest symbols of the new religious, cultural and political self-identity of a dozen Islamic nations which neither Washington nor Moscow can treat as pawns on their chessboards.

• • •

Indeed, there are many, many "worlds" out there. Let's put it differently. In the beginning, God created the heaven and the earth. That earth is inhabited by many peoples and nations. They really live within one world, which God so loved that He gave His only begotten Son. We, in the West, will have to come to the realization that this love of God, revealed at the cross, is central in the history of the entire human race. The West is at best an instrument of that love.

Bad words – Piety (pietism)



John Bolt

Religion

For many Christians piety is like cod-liver oil. They can swallow small doses of it from time to time but too much of it makes them gag. Too much piety is "pietism" and that is a bad word among many, also in the Reformed community.

What is pietism and why is it a bad word among many of us? The word pietism is used primarily by historians to describe a spiritual renewal movement among European Protestants in the seventeenth and eighteenth centuries. Pietists considered the church of their day to be spiritually dead, ignorant of Scripture, doctrinally cold and rigid, indifferent to holy living, and unconcerned about charity and good works.

For this reason pietists formed small groups for Bible study and prayer, engaged in active mission and evangelistic work, founded schools, orphanages, and hospitals, and constantly stressed the need for holiness in living along with revival in the church. Their goal was a renewed and revitalized universal church and Christendom.

Why would such an apparently laudable movement be regarded in a bad light? Why is pietism a bad word among some in the Reformed community? The negative reaction against pietism in the Reformed community comes from two sides, those who are suspicious of it for doctrinal reasons and those who suspect it of other-worldliness.

Pietism stressed the importance of Christian experience. This emphasis upon experiencing (feeling) the love of God in Christ was a reaction to what the pietists judged to be an over-emphasis upon doctrine in the orthodox Reformed and Lutheran churches. For this reason many who today also emphasize the importance of doctrine are suspicious of the pietist emphasis on experience and feeling in the Christian faith.

Those in the Reformed community today who are convinced that the Christian life is all-embracing, that life in all parts is religion, that Christian involvement in politics, labour, the arts, etc. is a mandate given by God, have also been suspicious of pietism.

While some of this suspicion is perhaps warranted — in every movement there are excesses that provide plenty of ammunition for critics — I believe that the pietist movement in its better representatives has much to teach us. The emphasis upon piety, Christian experience and holy living is an essential part of our Reformed heritage. If we take tradition seriously we must also take the history of Reformed piety seriously.

Perhaps two examples of men who represent pietist emphasis are helpful in showing that an emphasis upon piety is not at all incompatible either with an emphasis upon Reformed doctrine or with Christian social and cultural responsibility.

One of the most important Dutch Calvinist theologians was Gijsbert Voetius (1588-1676). Voetius was a delegate to the Synod of Dordt and became internationally renowned as a defender of orthodox Calvinism during the seventeenth century.

Another example, more close to home for most of us, is, of course, Abraham Kuyper. Kuyper was not only deeply committed to doctrinal orthodoxy — he fought against liberal theology all his life — but was also deeply committed to Christian social and cultural activity. His own involvement in political life is, of course, well known to all of us. At the same time we must not overlook the fact that Kuyper was a very pious, almost mystical Christian, who wrote numerous volumes of meditations. It is this Kuyper who wrote: "The deepest question that governs our Christian life is that which touches our personal fellowship with God."

Some of Kuyper's twentieth century followers have been somewhat embarrassed by this side of Kuyper, feeling that it somehow cancels out his "worldly" emphasis. They should not be. The active life of obedience in the world cannot be sustained without the experience of God's nearness and love that comes from meditation, prayer, and worship. The life of Christian obedience is part of a spiritual struggle (See Ephesians 6) and cannot be lived in one's own strength. Activity is impossible without piety. A Kingdom-centred life cannot be maintained unless one has a truly God-centred life.

For that reason "piety" should not be a bad word among us. We may be less comfortable with "pietism" because every "-ism" word suggests an excess, an aberration from the norm. However, we must be very cautious about being critical of everything that is called pietism. There is much in the history of pietism that remains instructive for us today. We should also be very careful about dismissing true piety with the label "pietist." Growth in piety and holy living ought to be a genuine concern for all of us as individuals and as churches.

Dr. Bolt, currently teaching at Calvin College, will form part of the faculty of Redeemer College when it opens in the Hamilton area this fall.

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Letters

CJL "feeds the hungry," says reader

Dear Sir:
Calvinist Contact carried an editorial in October, 81 entitled "Of gossip and Kingdom-wrecking". It focussed on the plight of Christian organizations which suffer from the affects of gossip. One form of this evil made the letter page of C.C., Jan. 22.

Peter Damsma tries to give the impression that he writes with the insights peculiar to the Calvinist Reformed. He wants to be considered a righteous man, as might be expected of one who makes comments on justice. A man like that has a lot going for him because he is a son of the highest authority of justice. (Rom. 8:14). God has given him hundreds of references on justice in His Word in writing.

When this man is compelled to comment on the actions of his neighbour, whom he loves as himself, the least that can be expected is that such comment be fair and just. If comment must be critical, the reasons for such criticism should be clearly evident from what is said. That is one way of giving positive Christian witness, something which the writer demands from the editor in his letter.

The manner in which Peter Damsma implicates others of Christian Reformed (C.R.) persuasion as "left wing" and "socialistic-oriented" does not answer the above expectations. This is not for the lack of literary skills, for the writer carefully seems to select his words, leaving the impression that he knows exactly what he is saying.

I am grateful to the writer for giving me a chance to see in print, clearly spelled out, this all too often heard 9th commandment variety witness. It gives me a handle on these charges, not easily gained from the word of mouth kind of gossip. The letter is announced as containing a "Tunnel vision of justice" (Prov. 26:27).

As in common gossip, the writer labels the accused as "they" but the use of the phrase "justice and liberty" leaves no doubt as to who his intended victims are. The absense of any argument on which the charges are based are painfully clear as well. The loyalty of a socialist lies with the community as a whole, having priority over God and neighbour. Therefore, a socialist is regarded in C.R. circles as a godless person, and rightly so.

Does the Lord use evil to accomplish His purpose for man? C.R. people know that the evil death of our Saviour Jesus Christ is the striking example of this truth. Such is the justice of our heavenly Father. Until now, I confess to have been lukewarm to the work of the C.J.L. Ironically, the criticism to which it has been subjected has forced me to review my position. In doing so, I have searched for the spirit of God at work. I do not find evidence of that spirit in the criticism.

I have come to the conclusion that C.J.L. seeks to answer the implications of Matthew 25:31, "Lord when did we see you hungry..." There is more that convinces me that the work of C.J.L. is firmly based on biblical principles.

Pondering about this I was reading Luke 9:13 where Jesus tells the disciples: "You give them to eat." This command by Jesus, besides setting the stage for feeding the 5,000, gives food for thought. The disciples had just reported to Jesus that the crowd would soon be hungry. The solution, posed by the disciples was simple: Send the people home, but Jesus said, "You feed them." One problem, two very different solutions, one easy the other very difficult.

Jesus could have dealt with the problem by quoting scripture: "Man does not live on bread alone but on every word that comes from the mouth of the Lord. Hunger is supposed to teach us that lesson (Deut. 8:3). That is what Jesus did say when he himself was extremely hungry and alone in the wilderness, being tempted by the devil.

There are other obstacles very similar to hunger, which make people unreceptive to the gospel. Hunger may cause the stomach to protest, but injustice effects a victim with equal or even greater force. An injustice can make a human being temporarily forget about hunger when, for example, he sees a chance to counter it with revenge.

Are we aware of the obstacles we have helped to create or those we help to perpetuate? More important, is our solution that of the disciples: Tell the people to take care of themselves. Or do we head the command of Jesus: "You feed them."

George Vanderwerf,
Brockville, Ont.

Reaction to "heavenly mother" letter has been sarcastic and unpastoral

Dear Sir:
Yes, Mrs. Truus Van Bruinessen made some extreme statements in her letter to the editor, when she wrote that from now on she will pray to "her mother in heaven." A statement like that sounds extreme and strange to ears which have heard "from the time of their youth on," the familiar Biblical phrase: "Our Father who art in Heaven."

But then Gallileo also made some extreme and strange statements against the theological thinking of his time by stating that the earth was not the centre of the universe. It seems to me that "truth" at least in some areas, has somewhat of a developing nature about itself, rather than being absolute, forever and ever.

The reason I use, for the sake of a comparison, the medieval example of Gallileo, comes about by the kind of responses on Truus Van Bruinessen's letter. To me these responses sounded like the inquisition all over again.

I heard the heavy theological guns thundering away at a rather frail and troubled woman (I know Truus as a personal friend for many years and also as her minister for some 6 years) who made some extreme statements and thereby rocked the theological boat of some.

I also noticed a kind of sarcastic personal attack on the woman who dared to make such statements. I find this a very negative and destructive form of response, for it is aimed not at the issue itself, but rather at the person to break the spirit. I find this very negative, and if you will, very un-Christ like. I also heard a call for censorship, that C.C. should not publish such letters. Well, well, who wants to go back to "the good old days" of the inquisition?

Yes, there was also an effort by one respondent to be understanding and helpful. I appreciate this kind of response, for at least there is the intent to be human, understanding and caring. However, I believe that in spite of the intent, the effort fell somewhat short of the goal. I sensed a lot of preaching and I could just see the finger pointing and shaking up and down at "that woman."

Sometimes we ask the retorical question: "How would Jesus have responded if he were present and faced with such a particular statement as made by Mrs. Van Bruinessen? Of course, we don't know. And then we can't speak for Him. This would be improper and risky. But then my understanding of the gospels is that Jesus responds to people first of all, especially when in need or pain. To Jesus people were more important than issues or arguments. At times Jesus did get upset and excited, not on matters of law and traditions, but when laws and traditions were used to degrade or destroy (hurt) a person. Jesus responded to people with understanding and respect for each one as a human being with needs and feelings.

As to the issue itself, my own natural maleness, in addition to my theological upbringing and training tends towards the "Our Father who art in Heaven." However, anything strange or extreme will not prevent me from responding with an open, non-judgmental mind to the needs and feelings of the person.

I agree with some of the respondents that behind the issue which Truus Van Bruinessen kind of throws at us, and which seems so threatening to a number of people, there is evidently a deeper personal struggle for closeness and recognition, with an angry striking out at the often heavy arrogant male chauvenism in the church. But then if this is so, let us not stomp and walk all over her and crush her spirit.

Besides, she does raise some interesting points of view!

(Rev.) Peter Mantel,
St. Thomas, Ont.

Too much formalism

Dear Sir:
In this letter I certainly do not wish to find fault with the reading of the Ten Commandments. After all "the law of the Lord is perfect, converting the soul" (Psalm 19:7). "The law is holy, and the commandment holy, and just, and good" (Romans 7:12).

I do have some questions though. Does this practice date back to the apostolic churches or to the Protestant Reformation? Were the Ten Commandments read every Sabbath Day before Christ and each Lord's Day after His resurrection also? Joshua suggests day and night meditation that we may observe to do according to all that is written in the book of the law. For that reason, I find it refreshing when a minister surprises us with commandments from Matthew 5, 6, 7; Romans 12, Col. 3, and 1 Thess. 5, etc.

The only thing I regret is that the reading of the law has become a form; the confession a routine, and the pronouncement of pardon almost makes a priest out of the pastor, whereas we are all a royal priesthood. One never senses sorrow, or ever sees a tear here or there because of the burden of sin getting to people. Putting on sackcloth and ashes would only add to the formalism, and is as unnecessary as public footwashing.

What I miss in myself and all those around me is the heart and spirit of the matter. What is the answer? Meditating a great deal more on the holiness of God, and making things right with other members, perhaps, just to mention two things?

Peter Tensen,
St. Ann's, Ont.

Questions comments about Branham

Dear Sir:
In response to the series on faith healing by Johan Tangelder, he states that not all healing is of God. What happens then to Matthew 12:24-30 where Jesus is being accused by the Pharisees that He casts out demons by Beelzebub, the prince of the demons?

In the article "Three prominent faith healers" (C.C. Jan. 15) I can't disagree with what Tangelder says about Oral Roberts or T.L. Osborne. I don't know enough about their lives or ministry to comment. In what he says about William Branham, I would like to correct the errors he made.

It is stated by Mr. Tangelder that William Branham announced that the millenium would begin in 1977. This is what William Branham said, as taken from a tape of a service on Dec. 11, 1960, the message entitled: "The Laodicean Church Age": "We believe that the Laodicean Church started in 1906. I predict ... now remember, especially you listening to the tape, I don't say it will be, but I predict that it will end by 1977, that the church will go completely into apostacy and she'll be ousted out of the mouth of God. And the second coming of rapture of Christ might come anytime. Now, I could miss that by a year, by 20 years, or by 100 years."

The next error Tangelder makes is that he says that Branham died in the manner and at the time he himself had prophesied. I have studied the life of William Branham and in all the messages he preached he never did prophesy about the manner nor the time he would die. The only thing I know he said is: "I don't know how much longer I will be with you", in the messages toward the end of his history.

About William Branham being asked: "Do you think your power to heal comes from the Holy Spirit?", Branham replied: "No. My angel does it."

I can't find where he ever said that. I doubt very much that he ever did say such a thing. It would be right against everything he ever taught.

William Branham did have a healing ministry but the most important message he brought to the people was that we must be born again.

Audrey Gordon,
Lucan, Ont.

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Church Page

District meetings

For several months now council has tossed around the idea of having district meetings occasionally. Members from each district would get together on a Sunday evening at a home. Such meetings would be for the purpose of having fellowship and discussing one of the sermons of the Sunday, in all likelihood the evening service. The pastor would make available a brief introduction and questions for further discussion.

It is the intention that initially we meet only 4 to 5 times this year, and not to do away with Cottage Groups. It is the hope that these district meetings will bring together a good cross section of the congregation so that we may get to know each other better. We also want to involve all the young people and young adults in this venture the idea being that we bring together people representing the different generations to help them learn to understand and appreciate each other's views and concerns, and thus improve fellowship. Fellowship and communion, after all, constitute what it means to be church. With the enthusiastic support of both the members of council and the congregation, holding such meetings will prove to be a worthwhile exercise.

First Chr. Ref. Church,
Edmonton, Alta.

Summer Services

Does your congregation have plans to welcome summer vacationers, either by way of coffee fellowship or lunches after the services, or by way of having specific families host travellers for a Sunday meal?

You might consider placing announcements in upcoming issues of *Calvinist Contact*, mentioning the times of your services, your location, and your interest in broader fellowship within the Reformed community.

Announcements will appear in *Calvinist Contact* ten times: once in the March 5th *Camping and Recreation* magazine and bi-weekly in regular issues from May 7th to August 27th for a minimum charge of $60 to be billed once by our office. Maximum number of 45 words only, please.

Calvinist Contact
Summer Church Directory
99 Niagara St.,
St. Catharines, ON L2R 4L3

A congregational questionnaire

In the near future, all those 16 and over will be asked to fill in a questionnaire about our church and its needs and goals. It wil be very important that many fill in this questionnaire so that the Long Range Planning Committee can serve the consistory with a good insight in the congregation's needs and wishes.

A church must take a look at itself every so often and then ask how it is preparing for the future. We don't all think alike as to where we are as a church and where we should be going, but the voice of many members is never heard where it counts. As a result, valuable insights may be lost and many needs may not be recognized. A questionnaire has been prepared that tries to get at some of this information.

In order to get a good insight in congregational thinking, we need a good response to this questionnaire. You may not like questionnaires and some of the questions could turn you off. That is bound to happen when people don't always think alike. But these things should not keep us from doing our best to answer the questions carefully. Should you not understand some questions, you may call on any member of the Long Range Planning Committee which has prepared this questionnaire.

The hope, of course, is that helpful recommendations can be made in the light of the responses received. Then we should chart our course and carry on our work with a clear purpose. We may well end up with some congregational meetings in which some of these matters will be discussed. No hasty action is intended, but rather a careful reflection on what is best for our congregation.

Ebenezer Chr. Ref. Church,
Trenton, Ont.

A modest proposal

The following letter was received by the consistory from a brother and sister in our congregation. Consistory felt it best to publish it with thanks to God for the love of which it speaks, and with the urgent request to all such families, and other members as mentioned in the letter, to consider this proposal prayerfully.

"At the last general meeting we were confronted with the unexpected high expense of replacing the heating system in our church building. Since our church is now in desperate need of money, I am very concerned that we fairly share the burden as members of this congregation. I think that we should do so by letting those members with no children in our Christian schools assume the greatest part of the burden. I feel that parents who do send their children already contribute a great deal to Christ's Kingdom by the high cost of Christian education. Many of these families are now faced with high income tax re-assessment or at least they may be in the near future.

My rough estimate is that there are at least 80-90 families and single persons in the church with no children in Christian schools. If these people could be asked to contribute an additional $250 towards these costs, we would cover the total cost without borrowing at the very high interest of 20 per cent or more.

It comes down to a question of love for Christ and his church, not just for this building on Exmouth Street where we gather every Sunday, but also for Second Church as a body of believers."

Yours in Christ,
Second Chr. Ref. Church,
Sarnia, ON

Greetings from Swaziland!

The visitor's guide calls Swaziland the "pearl in the African oyster." Truly, this is a beautiful country. There are mountains, hills and flatlands. For such a small country there is amazing variety in scenery and climate.

Manzini is in the centre of the country. We live high on a hill overlooking the city.

Ron is working for the Council of Swaziland Churches in water resource development. He works closely with Moses Mamba, the development officer. He has not started any water projects yet, but has travelled around the country to learn what must be done. There is a great need for clean water in the rural areas; people drink water that is filthy and disease-ridden. Some have died from cholera and hepatitus from the water. Ron will work to protect springs and other existing sources of water from cattle manure and other things that could contaminate it. He always has a bottle of city water with him when he travels in the rural areas!

Roberta has a temporary job supervising exams at a high school in Manzini. She hopes to work in a college library, if the college ever gets the library ready. They have built new rooms for the library and are putting shelves in now. Roberta is waiting for the principal to call and tell her to come to work. Everything takes time here.

We attend an evangelical Bible church near our home. We feel at home there — the people are very friendly and enthusiastic about serving the Lord. People of all races go there. The pastor who is from South Africa and of Dutch Reformed background, is a good preacher! We thank God for the fellowship and friends that he's given us here.

Please pray for us that we will continue in God's grace and in the assurance that he has brought us here. Even when home seems far away and we miss our family and friends, pray that we may be strong in the Lord, our only source of strength.

In his service,
Ron & Roberta Biel,
Bethel Chr. Ref. Church,
Lacombe, AB

Oshawa men's hostel: A local church ministry

Since its beginning in 1967, the work of Hostel Services has been meeting, physical, mental, emotional and spiritual needs of wanting men in our community. Local churches, along with the Oshawa Social Planning Council, provided the impetus and initial support for the establishment of this service. In many ways the churches have seen the Hostel as an extension of their ministry at home.

A letter from the hostel follows: "The Hostel has been fortunate to receive many gifts from many sources this past year. We'd like to acknowledge your generosity by letter. Please assist us by marking your name and/or organization on each box or parcel. The staff of Hostel Services would like to thank you all for your support and encouragement throughout 1981. We wish you the blessings of this joyous season and pray that 1982 may bring peace and contentment to you and your families.

Zion Chr. Ref. Church,
Oshawa, ON

Church News

Christian Reformed

Declined

—to St. Catharines (Maranatha), Ont., Rev. James Joosse of Calgary, Alta.

—to New Glasgow, N.S., Rev. William Geerts of Agassiz, B.C.

Classis Hamilton

At the recent meeting of Classis Hamilton, held in Jarvis, Ont., classis granted licensure to exhort to Mr. Arend Kersten of Hamilton.

A request by Mr. John Top of Hamilton to be admitted to the ministry of the word and sacraments via Church Order Article 7 was denied. Classis also gave approval for the formation of a new Christian Reformed Church in the village of Fenwick, consisting essentially of members of the Wellandport CRC. The church is expected to have 70-80 families.

Change time of worship

Salmon Arm, B.C. now worships at 10 a.m. and 7:30 p.m. in the Salmon Arm Elementary School, 451 Shuswap Ave.

CONSIDERED MOVING TO RENFREW?

The Hebron Christian Reformed Church of Renfrew is inviting you to consider the possibilities this beautiful area has to offer.

Good agricultural land and opportunities for farming as well as industrial expansion and reasonable housing is making our city and area an attractive alternative to many economically depressed areas.

The Renfrew area has also good recreational possibilities and a 50 minute drive takes you to the heart of the nation's capital.

For more information contact:
J. Hultink,
45 Graham Ave., Renfrew, Ontario K7V 2M1
Phone: (613) 432-4529

To all who mourn

This poem was given to me by Mr. Wm. Bezemer, who recently lost his wife. He happens to be spending a few weeks in Ottawa with relatives. I dedicate this poem to all who mourn loved ones and to those who remember them constantly in prayer.

The power of Prayer

The day was long, the burden I had borne
Seemed heavier than I could longer bear,
And then it lifted — but I did not know
Some one had knelt in prayer;
Had taken me to God that very hour,
And asked the easing of the load, and he,
In infinite compassion, had stooped down
And taken it from me.

We cannot tell how often as we pray
For some bewildered one, hurt and distressed,
The answer comes, but many times those hearts
Find sudden rest and peace.
Someone had prayed, and faith, a reaching hand,
Took hold of God, and brought him down that day!
So many, many hearts have need of prayer:
Oh, let us pray!

Rev. J. Quartel,
Calvin Chr. Ref. Church, Ottawa, ON

EVANGELISM SUNDAY

Christian Reformed Church,
Collingwood, Ontario

Radio service — 11 a.m.
Television service — 7 p.m.

Singing by Springdale — Holland Marsh Choir
Sunday, February 28, 1982

Letters

Let us not fight each other, but the real enemy

Dear Sir:
Re: Tunnel vision of justice (C.C. Jan. 22, 1982).
It is shocking to be accused of belonging to left wing pressure groups, to be a socialistic-oriented individual, strongly influenced by the Marxist propaganda machine and, believe it or not, still considered to be a brother, by Peter Damsma.

Naturally the question comes up: What is a socialist? Christian leaders of the past have taught me: Socialism, Communism, Fascism, all stem from the same roots, namely unbelief. Where does unbelief come from? Unbelief comes from Satan and his kingdom. Unbelief rebels against the authority of God, hates the body of Christ, feeds greediness and dissatisfaction, propagates (if necessary) revolution.

I am old enough to have seen socialism at work, which leads easily to communism. This is really the power of darkness. Do we as supporters of Christian action belong in that category? Sorry. I object to being called a socialist. That hurts.

I can understand that unbelievers become socialists or even worse, for there was in the past, and still is so much injustice in the world, and Christianity has not always been of much help either to do justice to the poor and needy. But socialism is not the solution. It leads to tyranny and slavery.

There is no hope but the Gospel. Yes, we are the salt of the earth. But as long as we as Christians keep on compromising with the world, or trust in their power, our salt becomes very distasteful.

In my childhood there was already much talk about that "mighty America." People trusted God, but America was stronger than Russia and that was a great comfort. And in our days, many want to keep it that way. They are not so much concerned about justice, but about safety for themselves.

Reality tells us that there will be no winner after a nuclear war in spite of all the atom bombs America may have. That idol will be taken away from us. Sorry if that sounds like anti-Americanism.

Our only hope can be Christ and His Kingdom of justice, mercy and love for our neighbour; as the Bible tells us. In that Kingdom there is no place for the evil one. We must draw the line between those two Kingdoms. It is Christ or the evil one. What will be our choice? There is nothing in between. And that is where the problems are.

We like to believe there is some neutral ground somewhere. As if Christ is willing to share any authority with the evil one.

There is nothing in the whole world where Christ does not say: "It is Mine," and we had better believe it. And that is why we have our Christian organizations. We must proclaim Christ everywhere. He is the only hope of the world.

Schools and universities, where there is no place for Christ, will make room for humanistic, secular philosophy. Unions which have no place for Christ, will end up in tyranny. No justice and liberty. As for a Christian party? What else do we want than a party who confessed Christ as our Saviour, Lord and King. Dialogue? Yes! But let us not fight our own brothers, but the real enemy. I am grateful for our Christian organizations and for our leaders.

They need our prayers and support. May the Lord bless them.

Harry Mulder Sr.,
Brockville, Ont.

An alternative to "doing nothing"

Dear Sir:
I have been a reader of your paper, and I have also contributed to it on a couple of occasions. Ever since I have begun reading the letters to the editor I have been upset by some of the attitudes displayed by my Christian brothers and sisters.

In your January 22 issue the letter, "Tunnel vision of Justice" brought me to the point where I had to say something or forget what we as Christians are supposed to be doing in this world.

Our brother from Clinton is a typical example of the naive malaise that hangs as a black cloud over many of our CR communities. He bandies about slogans that put him in the camp of political rightwing extremism, and we all know their solution to the world's problems.

Whether our communities as a whole lean toward the left or the right should be irrelevant. As a Christian I would hesitate strongly to put us into any worldly categories. We see in our Bibles that the early Christians led lives similar to socialism. But they were filled with the Spirit of God which made them more than mere socialists. They were living a truly Christian lifestyle.

Living a Christian life gives us only one option on taking sides. I myself cannot take a pro-or anti-American stand. I must as a Christian determine how whatever is done in the world effects the Kingdom of God and act accordingly. Being pro- or anti-anything depends on your commitment to God.

We as Christians are called to do all we can to further God's Kingdom here in this world, and to the best of our abilities. (Micha 6:6-8). Here, brother Peter, is my biggest criticism of your comments. Imagine for one moment the power of your words, when you say, "heaven forbid." "Heaven Forbid!" — think about it!

When a person says "heaven forbid" to anything, he means to say that the thing he forbids shall never, by the power of God, exist. If you recall that our role as Christians is to further God's Kingdom in this world, what better way can you come up with to influence our political system in the right direction other than by becoming directly involved? Would not "forbidding" a truly Christian political movement be preventing the furthering of God's Kingdom?

We are called to serve to the best of our abilities, and granted that such a Christian political organization may fall flat on its face, we are still called to try. Trying to further God's Kingdom is much better than doing nothing at all and banishing any attempt into oblivion. If we do nothing we would deny our Christian duty.

Brother Damsma has the right to take the sides and opinions he wishes. As for me, I will take the side that is in the world but not of it.

Larry Lutgendorff,
Brampton, Ontario

A word about quality of teachers

Dear Sir:
The following is meant as an open letter to our educators. At this time of the year the boards and members of Education Committees face the difficult decisions regarding teachers' contracts. Theoretically they try to establish who is the right teacher for their situation. As one of the educational bulletins wrote: "The key is to match a specific person with a definite set of school needs."

I purposely said "theoretical", for the desire to establish such a match is there. One difficulty in attaining this match is the purpose of this letter.

Christian schools in Canada are enjoying a tremendous increase of mature, experienced teachers and administrators. I believe that as a result we have produced better curriculum and a deeper understanding of what Reformed, Christian education should be in 1982.

However, it is also evident that most of these educators are filling positions in larger schools which are concentrated in the urban centres of Canada. For those of us who are members of small schools in more isolated cities or in rural areas it is painfully obvious every February again that we cannot compete with the larger, better equipped, and more centrally located institutions often offering single-grade classrooms. Two new schools were opened in the Ottawa Valley last year and, as in most other small and not so small schools we have in this area, inexperienced administrators and first-year teachers had to be hired.

It has also become clear that many, if not most, of the staff members in the Ottawa Valley are from other denominations. We have been very blessed by their contributions and commitments to the schools. Equally apparent, in most cases, is their lack of Christian perspective in their personal educational expertise and training. Too many schools must cope with this at a time when their very existence is still precarious.

I would plead with our educators as they consider their future to remember such small, struggling school communities. Other denominations, participating increasingly in our local schools are open to strong Christian perspective in the field of education. Such schools need administrators who are able to guide and nurture new teachers.

Much has been written and discussed in the pages of C.C. regarding Creeds and Forms of Unity. All of that remains rather academic for the many school societies who find themselves too often the training ground for new teachers, new in either experience or in understanding of Christian education.

On behalf of these institutions all across Canada I ask you to consider their needs in light of your own talents and commitment to Christ-centred education and prayerfully consider sharing these with newly established schools.

Sarah Cook-Colenbrander,
Ottawa, Ont.

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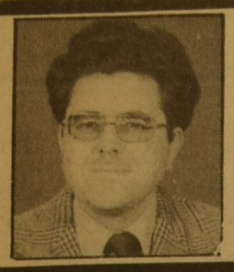
Saturday, March 27: Open House: H.D.C.H. Gym, 2:00 - 4:00 p.m.
Saturday, March 27: Anniversary Program: H.D.C.H. Gym, 8:00 p.m.
Sunday, March 28: Worship Service, 2:30 p.m., Great Hall, Hamilton Place. Speaker: Rev. A. Kuyvenhoven

INFORMATION: Mrs. Dorothy Stroobosscher (Van Marrum)
R.R.#1, Smithville, ON L0R 2A0 1-416-957-2284

BANQUET TICKETS: Mrs. Joanne Hordyk (VanderKruk)
R.R.#1, Robson Rd., Waterdown, ON L0R 2H0 1-416-689-4297

Anniversary booklet and calendar will be available



Johan Tangelder

Religion

The Empire builders — part 2

Is Herbert W. Armstrong (HWA) a fanatical seeker after truth? Nothing of that sort! He has brewed his own religious concoction. He borrowed ideas from British-Israelism, Seventh Day Adventism, Jehovah's Witnesses, and the Mormons.

According to British-Israelism, the ten lost tribes of Israel are the forerunners of the British and the Americans. England is the Israel of the Bible.

HWA says that "prophecies were never given to, and did not pertain to ancient Israel. Most of them pertain *directly* to the United States and British nations!" And he maintains, with the British-Israel theory, that Queen Elizabeth II actually "sits on the throne of King David of Israel."

There is, of course, no Biblical or historical evidence to support such weird notions. With the Seventh Day Adventists, HWA insists on the observance of the Sabbath instead of the Lord's Day.

In strong language he says: "Sunday observance — this is the Mark of the Beast. If you are branded this mark, rejecting the sign of God (the Sabbath) in your forehead and your hand, you shall be tormented by God's plagues without mercy. Yes, you!"

HWA is extremely legalistic with his insistence on the observance of the Jewish feast days, new moons, festivals and sabbaths. He also expects his members not only to contribute a tithe to his church, but also a second 10 per cent to finance church festivals, and, every third year, the WCG members are expected to donate 30 per cent of their income. The norm is 20 per cent for the intervening years.

With the Jehovah's Witnesses, HWA is radically anti-Trinitarian. He teaches that the Trinity is a doctrine that originated from the devil. His view of Christ is heretical. HWA has said: "Jesus alone, of all humans has so far been saved. By the resurrection power of God... He was the first human ever to achieve it — to be perfected, finished as a perfect character."

Salvation

Salvation is not through the finished work of Christ on the cross. HWA says: "The *blood* of Christ does not finally save any man. The death of Christ merely paid the penalty of sin in our stead — it wipes the slate clean of past sins — it saves us merely from the *death penalty* — it removes that which separated us from God and reconciles us to God."

Christians are not saved as yet; they are in the process of being saved. When you are converted, you are merely beginning salvation. You are placed under the government of God. Only people who keep the Old Testament laws all their life will be born again when Jesus returns to earth.

HWA says: "That tremendous glorious event of being born of God is to take place at the resurrection of the just — at the time of Christ's Second Coming to earth!" Who then are saved? "Only those who, during this Christian, Spirit-begotten life, have grown in knowledge and grace, have overcome, have developed spiritually, done the works of Christ, and endured unto the end, who shall finally be given immortality — finally changed from mortal to immortal at the time of the Second Coming of Christ."

From Mormonism, HWA adopted the idea that God is a "family," including the Father, Jesus Christ, and the spiritual sons who also become divine. Man can become gods. "Do you really grasp it? The purpose of your being alive is that finally you be born into the Kingdom of God, when you will actually be God, even as Jesus was and is God, and His Father, a different Person, also is God! You are setting out on a training to become creator — to become God!"

God's prophet

HWA believes that he alone has received a divine mandate. He is God's 20th century prophet. He is His chosen mouthpiece for the end times. According to him, Jesus Christ died in 31 B.C., and for two 19-year cycles the original apostles did proclaim the gospel, but in 69 A.D. they fled.

Now Armstrong also has been given two 19-year cycles. His first began in 1934, and ended in 1953. His second was supposed to have concluded with the return of Christ on January 7, 1972.

Says HWA: "Today Christ has raised up His work and once again allotted two 19-year time cycles for proclaiming His same Gospel, preparatory to His Second Coming ... The World Tomorrow and The Plain Truth are Christ's Instruments which He is powerfully using. Yes, His message is shocking today. Once again it is the voice in the wilderness of religious confusion!" HWA's calculations have proven to be wrong. Since 1937, HWA has actually predicted three different dates for Christ's return.

Why do Armstrong's broadcasts have such an audience and his literature such readership? HWA and Garner Ted teach a number of truths. They believe in the infallibility and the authority of Scriptures. They debunk the theory of evolution. They stress law and order and a God-centred family life. They sound convinced of their message. Their promotional material is slick. Their message is attractive to many who are dissatisfied with what they regard as the loss of authority and erosion of belief in mainline churches.

Armstrongism has all the answers! When people hear such truths, and with the current fascination with the signs of the times, many become convinced that everything Armstrongism teaches is true. And for the faithful, persecution and ridicule appear in the light of the promised benefits in the coming Utopia, and their place in it, but a momentary affliction. The burdens of the present are easy to bear when the future holds such wonderful glory in store for the Church of God.

Will Herbert Armstrong survive the unfavourable publicity, loss of ministers and the departure of the popular Garner Ted? Will Garner Ted be able to carve out a lasting empire for himself?

I don't believe so. The narrow and despotic vision of the true church, that began in 1933, will evaporate. Church history is filled with examples of sects that made a big splash, but lasted no longer than a generation. The Christ of the Scriptures will remain. His church will prevail and His Kingdom will come.

CARFA conference planned for May

"Shaping the Christian Message for Tomorrow" will be the theme of the first adult continuing education conference of the Canadian Association for Reformed Faith and Action. The association, which is a branch of the International Association for Reformed Faith and Action founded in 1953, hopes that it will be able to attract the interest of both clergy and lay people who are interested in presenting the Christian faith to the people of Canada in contemporary terms.

The conference which is planned for May 24 to 27, 1982 will be held in Conrad Grebel College, University of Waterloo, Waterloo, ON. Commencing at noon on Monday it will continue until noon on Friday, and during this period a series of four different courses will be offered to those attending.

The first lecture will be that of Professor W. Stanford Reid who will deal with the historical background of modern Protestantism as set forth in the sixteenth century Reformation. Dr. Reid will give four lectures on this topic. Dr. Philip E. Hughes of Westminster Theological Seminary, Philadelphia, will present four lectures on the subject of Christian ethics and their application. Dr. Gordon Spykman of Calvin Theological Seminary, Grand Rapids, Michigan will then deal with the Christian message and its relation to politics in four lectures.

In the evenings a series of popular lectures will be given by a number of different lecturers who will be dealing with various ecclesiastical traditions: Anglican, Presbyterian, Baptist etc. and their influence in and on Canadian development. These lectures will be open to the public.

Accommodation for those coming from a distance will be provided at Conrad Grebel College, and the total cost per person, including the accommodation and meals will be $175. A $25 pre-registration fee is required, but will be included in the total fee.

Those interested in attending the full conference should write: Rev. Ed den Haan, Student Chaplain, University of Guelph, Guelph, ON N1G 2W1 for any further information and a registration form.

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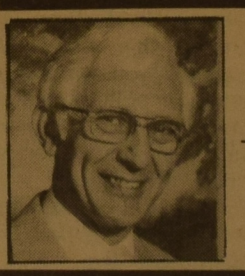

William R. Rang

Skylights

Accomplished something?

What have you accomplished during your life? Now that is a fine subject to talk about! It really is a question to make one feel good about himself.

What I have accomplished? Look at my business, my farm, my practice, my home, my wonderful children, my degree, my respectability. Yes, the Calvinist work ethic has paid off.

Accomplished something?

If you did, congratulations, but hold it for a minute. Save that grateful smile. There was a prophet who had accomplished something as well. Read about it in 1 Kings 18.

Elijah had challenged the priests of Baal at Mount Carmel. Without the Lord's instruction he had forced them into a strange contest the purpose of which was to show who was God. Indeed, the Lord had backed His servant up by sending fire from heaven upon the water-soaked altar. And suddenly Elijah had become the man of the day. His name was on the lips of every Israelite. His name struck fright into the hearts of Baal's men.

Did Elijah now feel good about himself? Did he say, "I have really accomplished something?" Surely, Elijah had accomplished something. Yet reality tells us that it had been the Lord through Elijah. The Lord had merely used him.

Look at verse 42. There is Elijah, all by himself. Rolled into a little ball with his head between his knees. Small before God. Humble.

That's what we are supposed to be, too. Then our so-called accomplishments become gifts, and thankfulness will lead us to do even greater things for Him with these gifts.

Really, we have accomplished nothing by ourselves. It's all grace. Let's make sure that we believe it ourselves. Let's make sure that our children see it that way.

Accomplished something?

The first days and weeks

Jean Dykstra
Windows

I don't think I am able to fully describe those days shortly after my husband's death. It is an unreal thing. Yet nothing is more certain than death in our lives. You do everything because you have to, not because you want to.

It effects your whole being. I'm told its a grieving process, so to grieve is NOW. You can't cry on command, you try so hard, especially for the children. You let them come crying to you, for their suffering hurts you, and you do all in your power to ease their pain.

You feel that you only live for them, and you take time for each child and when you see that their school routine is beginning to look normal, and their marks have not suffered, you feel better, even though you gradually realize you will never be able to be both a mom and a dad. They will miss the head of the family for the rest of their lives.

As for yourself, grief seems to walk beside you all the time. Tears start to flow most unexpectedly, at the sound of a hymn sung in church. (We sang it at the funeral). At the table we talk a lot, and feel free to talk about Dad, and things he used to do and say. It may cause a tear or even a slight smile, but we don't mind.

His clothes, slippers and all other personal things are living reminders. I was advised to dispose of them right away. I just couldn't. And besides, there was the immediate pressure of legal business to get into motion.

So disposing of clothing and such could wait. But with that first laundry, which also contained all his clothes worn only a few days before, I remember thinking, "Should I throw them away? Then why bother washing them?"

Consciously or unconsciously, decisions were made daily. I put the neatly folded clothes in their usual place, and eventually they were either given away, or used by the older son. It didn't cause pain then, as it would have had I disposed of them immediately.

Decisions

It seems that time takes care of many things. If I felt uncertain about matters that could wait, I would let them be. If I felt a strong move toward a decision, I would act on it at that time. That seemed best for me. It is strange how one's whole being is involved in the death of a loved one — especially, I think, husband and wife, as God willed that husband and wife should be one.

After twenty-four years of marriage, that oneness (at least for us) was so natural that we often knew how the other one would feel concerning decisions, happenings, sad ones as well as happy ones, so his death to me was a part of myself being torn away so rudely, it was like a deep wound physically as well as emotionally. You just can't function as half a person. But you do, and you really wonder how you do it.

Your body also reacts by feeling numb, sick, denial, panic, even anger, which brings guilt and depression. You wonder if this is normal, and I had no one to talk it out with. But I learned through a patient pastor who had the gift of listening, that this is to be expected.

But this process takes time again. I lost my appetite; nothing had any flavour. I felt uptight almost all the time. Thoughts went racing through my head, robbing me of much needed sleep. I prayed for sleep often, and finally said, "All right, Lord, if you don't think I need that sleep, then do to me what is good in your eyes." I didn't sleep well, but, I was given strength to carry on daily duties, even though I was left drained and exhausted.

Strength

Today, I do believe God carried me then; the trying business matters, which even the lawyer admitted about a year later by saying, "I have never seen so much come together at a turning point in one's life as in yours," and coping with the loss, and caring for the children. I would have gone under if God had not held on to me.

My weight loss was another thing that prompted some comments on how nice and slim I was. Well, I didn't look good. I knew that I was not slim but plain skinny. I tried to hide it by wearing my clothes, if possible, a little loose. However, I was grateful if some caring person dropped in with a cake, bread, eggs and even a box of frozen meat.

I thanked God also for the lady who brought a lemon pie, which she called a flop because the meringue was watery. Well a flop or not, the children had a good appetite and loved its flavour, never mind the looks.

It takes time to get to know village people when you move, and even more so with us. For the first time in years, our phone wasn't ringing. In business and politics one can expect all kinds of calls during the course of a day. Mostly calls of complaints. It was a blessing that with my husband's new job, he wouldn't receive as many calls at home. But now I longed for someone to call me.

In January, 1980, we did get a number of calls from businessmen who decided to make a personal call to Bob, and oh, I began to dread those calls. They would say, "Mrs. Dykstra, is your husband in? I can't get an answer at his office." (Here I must explain that managing a mobile home village had a slack time from November until March. The office wasn't always staffed and the personnel would have their vacations at this time of year.)

At first you don't know what to say. Then you realize that here again was someone with whom Bob had dealt with during his nine months as manager.

So I had no way of knowing how many individuals were not notified about his death. I would have to choose my words carefully when informing them. Usually the caller wouldn't know what to say and hang up. This was hard to take, but again it is understandable.

It is even harder when your child answers the phone, and says, "This man wants Dad. What do I say?"

Your son brings a friend home from school. That is good and you hope for contacts with other families this way. When it gets dark, you tell his friend that perhaps he should get ready to go home, as his mom will have supper ready soon. Only to be told, "Mrs. Dykstra, my mom doesn't live with us," and his sad face tells you not to ask questions, so I invite him to come again. So we realize the brokenness of families everywhere.

We are so far from church that only one family is now within local telephone reach. It makes me feel very isolated. Some families have been good and have come, but most times I am told to come and see them. You are all welcome you know, but that is not the point. My time is also limited, and I can't spend much time visiting.

It's strange how many people also think that now you have much more free time. The opposite is true. I find the book work, writing, and the business of running a house very trying. It is never shared anymore. Therefore, it is never finished. And it is complicated as rules, regulations and premiums are always changing.

At first when you come home to an empty house it hits you that no one will ever welcome you again with an "Oh, Dear, I'm glad you did that when you were uptown." Or never being able to share how your day was.

My husband was often away on business, and it also involved one or more nights. But the home-coming was then joyous, and the children also had that feeling. "Daddy will be coming home the day after tomorrow."

Also counting him in while setting the dinner table. How can one possibly make such a mistake? Yet it happens. I have to be in authority, and that is perhaps the hardest for me where it concerns the children. When a decision is asked of me, and I prayerfully give them my answer, it is not always accepted, and I cannot say, "We'll discuss it later with Dad."

As the days and weeks become months, and you feel as if you're still standing, it is good to talk often to God and say, "Please help me believe that even though you call me to go through deep waters, the rivers of sorrow shall not overflow. For you have promised to strengthen and help me, and cause me to stand." "For I am upheld by Thy omnipotent hand."

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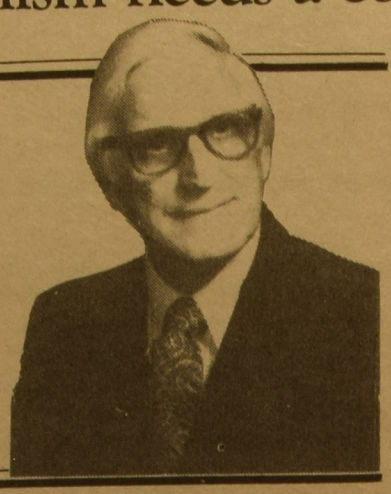
Proper evangelism needs a committed consistory

Evangelism Today

by Wesley Smedes



What kind of strategy is necessary for the church to be involved in Biblical evangelism? Guidelines have been provided for the churches. To be Biblical, evangelism has to be done. Talking about evangelism is not enough. Each church has to be doing it. Evangelism has to be done with unceasing prayer. Success depends upon the work of the Holy Spirit. In evangelism the Gospel has to be clearly articulated so the man on the street knows what it is all about.

For Biblical evangelism to be taking place there has to be dynamic leadership on the part of the pastors, the elders and the deacons. Rather obvious, isn't it? What can take place in any organization without good leadership? True for the church as well. Evangelism doesn't just happen; it takes place under good leadership. Isn't that why the Lord provides His church with leaders — to lead?

Here is what the guidelines say: "The church's evangelism work must be marked by thorough planning. Those whom God has appointed as stewards of His work must create a climate conducive to effective evangelism and must personally be involved. They must guard the church against becoming secure in trusted congregational patterns, being open to new forms of learning and service. Congregational budgeting should also reflect the high priority of this task."

Pastor leads

The pastor, of course, is the key. His role is very crucial for the whole life of the church and especially evangelism. He sets the tone for the church; creates the atmosphere or climate conducive to evangelism. He can make or let good things happen or he can easily keep things from happening. True by virtue of his role as leader. This in no way means that the pastor is the paid person to do all the evangelism. Not at all. Without him, however, not much does take place in evangelism.

He makes evangelism a way of life for the church by bringing the evangelism dimension into every area of the church's life. Then other Christians become motivated. He, more than any other person in the congregation, can do this. He can bring the evangelism dimension into the congregation's life as it worships — in the preaching, the pastoral prayer, the involvement of others in the service. He can provide the stimulus to make evangelism a priority in the consistory concerns. He is usually the chairman and sets the agenda. Who else can bring the evangelism dimensions into the catechetical instruction, the church school, the youth programs, the societies as well as he?

In all of his teaching and preaching the pastor can drive home the great truth that we who have been given the Gospel by God's grace have the privilege to give it to others right where we are; that have the Gospel must mean to give it. He can make clear that the more we share the good news with those around us, the more we really possess it to enjoy it.

The pastor gives leadership not only by talking about evangelism but by doing it. The congregation will be ready to follow the leader when they see him in action. Difficult to lead where we haven't been. Those providing training in evangelism — and our experience confirms this — emphasize that without the pastor's involvement in evangelism any program falters and eventually comes to a halt.

The pastor will also seek to provide training for others in evangelism. This is part of equipping the saints for ministry.

I would like to make two comments regarding the pastor and evangelism. One comment relates to the pastor's training. If he is to bring the evangelism dimension into every part of the church's life he has to see that modeled where he is trained. The seminary has to bring the evangelism dimension into all of its teaching — systematics, ethics, New Testament and Old Testament exegesis preaching, counseling. Having a course in evangelism or mission is not sufficient. Evangelism in the church will tend to be in the same place it is in the seminary. Each reflects the other.

The second comment is related to the help the pastor needs. If the pastor is to be engaged in evangelism, the church needs to give him time by relieving him of some other responsibilities. To provide time other members will have to take up the slack or provide paid assistance.

In my contacts with other denominations I have observed that few churches expect of their pastors as much as our church — two sermons every Sunday, catechism classes, societies, family visiting and all the counseling needed today. To do evangelism and to train others in evangelism takes time. Some relief may be needed. Where a church is committed to reaching out into the community with Gospel, paid assistance is money well spent. Worth serious consideration.

Elders

The pastor is not alone in providing leadership. The elders and deacons participate in leading. What can the elders do?

Take time in consistory meeting to study what the church is called to be. Receive training in evangelism. Give evangelism a priority place on the agenda.

Make clear in family visiting what the Gospel calls us to be and do with respect to giving the Gospel to our neighbours. Take time to discover the real and felt needs of the community and the resources to meet those needs in the church. Be a ministering community to each other as elders.

Deacons

What can deacons do? Take time with the elders to know what the church is called to be. Minister to the broken and hurting people, not only in the church, but in the community, to demonstrate the love and concern of Christ.

Encourage members to use not only their money but their gifts, talents, and time in ministry to others. Be concerned not only with filling empty hands but emptying full hands for the growth in likeness to our Lord so that the church as church is a witness to the Gospel.

Receive training in evangelism so the word of the Gospel can be brought with the deed when the door of opportunity is open.

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Customs officials rule tract immoral

OTTAWA (EP) — Canadian border officials have refused to let two religious tracts into the country, according to Christian Life magazine. Banned were publications from Jack Chick, entitled "Double Cross" and "The Big Betrayal."

In conjunction with the Canadian Customs and Excise Department, administrators declared the "comic books" immoral under the Customs Tariff Act, according to one official.

"The Act states, in essence, that magazines whose contents appear to advocate, promote or incite hatred against any identifiable group — that is by colour, race, religion or ethnic origin — are not permitted entry," he said. The agencies questioned Chick's editorial position on Roman Catholicism and found each "magazine" objectionable.

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News

Goudzwaard unveils today's idols

Ben Vandezande

Politics

The roads were treacherous but we made it to Toronto just a bit late for the start of the speech.

We walked into a crowded hall and Dr. Bob Goudzwaard was into his speech on *Ideology and Idolatry Today*. This was going to be a unique day — a Toronto meeting has started on time!

We got a front row seat and I started scribbling: "When something becomes important for you, it can become so important that it is an absolute goal. It then takes the place of the meaning in your life so that you accommodate a bit to what is good and loving in order to preserve that goal. The means you pick to preserve this goal becomes so necessary that you become dependent on them.

"And then we also are in danger of 'ventriloquizing' the Bible to support these new goals and to justify our means of achieving them."

How's that for a theme for a speech? Well, the rest of the day was spent giving examples from the welfare state and the arms race in order to help us see how idols are at work in our own lives.

Our society has set a goal of material prosperity. It may well risk elevating that goal to an absolute (an idol). Then whatever means are needed to achieve that goal are used. If that means increased use of technology to improve production, fine. That may result in the loss of some jobs but that is the "sacrifice" we have to make. Since we can't do without our goal of prosperity we look for the means that can get us there. Along the way we tend to lose sight of some very important standards.

Dr. Goudzwaard reminded us that our "means" must always serve the goal of God's ways and His kingdom. That sets our goal. Then we must look to God's leading on how we are to be stewards and love our neighbour. God will see to it that blessings come if we are obedient.

In contrast, an idol is something set apart as holy in itself. If it receives honour we assume that it will give us what we want. There may be "sacrifices" involved — but that's the price you pay. But it goes further. The idol that has been set up also develops a "life" of its own. The end result is that we become an image of the idol we have given life to (Psalm 115).

The present welfare state sees people who are unemployed within this context. They are "sacrifices" we need to make to achieve our goal. The way to show love is by giving him a "piece of the economic cake." It's almost as if the evil of unemployment is not so much being without work as it is being without money. The welfare state only compensates a person in financial terms. It does not really strive to find the work needed to allow that person to express his talents. The unemployed become the necessary sacrifices to help us achieve prosperity.

Military idolatry

The afternoon session provided the most powerful illustrations of the theme of ideology and idolatry. Dr. Goudzwaard built up his case for calling military power an idol of our times by tracing a bit of the history of the attitude towards war.

Many years ago, Alfred Nobel argued that we should develop such armaments that it would be impossible to have a war. (His business was producing weapons). Peace would result from such a build-up.

In the last 30 years that view has shifted dramatically. In 1948, countries were determined to set up a second strike capacity, not so much in order to hurt but to make the weapons so potent no one would want to use them. But then came the arms spiral. The push was on to have more than the enemy. Even if one country destroys one out of the ten submarines your tenth one can still wipe out most major centres.

The technology ("the means") itself pushed forward to create more weapons. It became an essential part of our economic survival. Forty per cent of all research and development goes into the military. The technology pushed war through various stages: 1) impossible; 2) limited possibility; 3) probable; 4) inevitable. Today 60 per cent of the people who work at the Pentagon see war as "inevitable."

Dr. Goudzwaard rejected the idea of war as "inevitable," as foreign to the teachings of the Bible. Referring to Esther and other parts of Scripture, Goudzwaard showed the hope of God. God will not let His good creation be destroyed. He has promised to bring His fulfillment to the earth. To talk of war being "inevitable" assumes it's no use to care anymore. We may not run ahead of God's plan. "It is not our job to implement the apocalypse."

But he went further: Even war is under God's norm for justice. God punishes the heathen nations in Amos' time because they use methods that are too cruel. Deuteronomy 20 points to other guidelines for war. Idolatry may reject such guidelines and argue that any means are to be used. Romans 13 says that "the sword" must always be guided by justice.

Unless we see the Bible's teachings on limits and guidelines on war we will never accept limits. Yet fear can never be the basis of armament or disarmament. Fear does not bring solution — it only draws out the conflict.

Dr. Goudzwaard briefly spelled out our need for a conventional defense. That would not enable you to strike back in a nuclear war, but it would provide defense.

The idol of military expansion must be challenged with the hope for a just life God holds out for His people. The whole earth is a heritage for God's people (Hebrews). That promise will not disappear.

But the risky trip was worth it. Idolatry became a twentieth century issue, also for me. Dr. Goudzwaard's lecture notes were all down on a single napkin! Yet somehow it is tough to capture such major ideas in this limited space for you.

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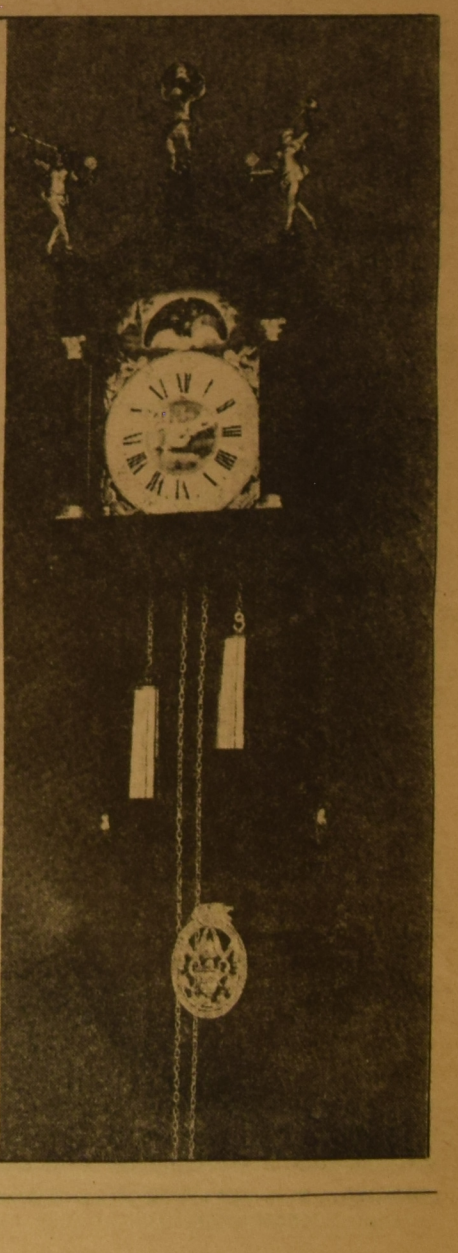
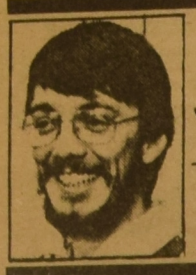


People

A Christian presence on campus: Students and chaplain



Wally van de Kleut

Edmonton

A university is a microcosm of society. A world within the larger world, the university reflects in many ways the general religious thrust of society.

There is at present a similar emphasis in both society as a whole and at the university on technology and sciences. People in society are primarily interested in taking care of themselves, and this individualistic spirit is prevalent at the university as well.

The I-want-solutions-now mindset shapes human endeavour both at the university and in society at large, such that new areas of functional and technical knowledge are being sought and discovered with little regard to the legitimate use and place of that knowledge.

One example of the technical orientation of the university is genetic engineering, a field where scientists speak gloriously of cloning and the perfection of the human race, but often give little thought to ethical considerations.

Another example is the area of military and nuclear research and development. Over 50 per cent of North American scientists are believed to be working at discovering more efficient means to kill people, even though the world already has the capability to annihilate everyone at least twenty times over.

However, the university is not solely a microcosmic mirror of society. In important ways, as illustrated to some extent in the above examples, the university also plays a direction-giving role in society. If one accepts the premise that society needs educated people, then the university is one key setting where society sends people to receive an education. The teaching and learning that goes on at the university inevitably gives direction in turn to society.

As early as 1970, Classis Alberta North of the Christian Reformed Church responded to the challenge of the university's role in society by examining the possibility of establishing a campus ministry at the University of Alberta in Edmonton.

By May, 1974, the campus ministry was established and Dr. Sidney De Waal, now the President of the King's College, was hired. A year and a half later Rev. Tom Oosterhuis assumed the campus chaplain's responsibility, a position he still fills.

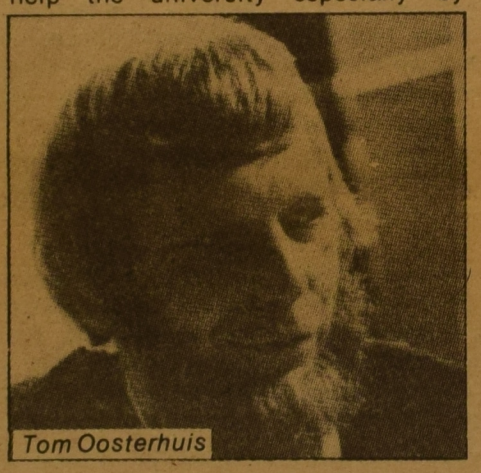
Tom Oosterhuis, known to the students simply as Tom, came to Edmonton after studying at the Free University in Amsterdam. His wife, Alyce, taught elementary school in the Netherlands, and presently she is working on her doctorate in educational pyschology at the University of Alberta.

Over the five years Tom has been campus chaplain he has refined the role the campus ministry and the church should exercise on a secular campus. "It is the sense of a Christian academic community that I would like to develop here at the U. of A.," says Tom, "a community where the students and I are continually trying to understand in the light of the Gospel the issues of the day as well as our study of academics."

In a tabloid published at the beginning of each year by the Chaplaincy Association, entitled *Quaecumque Vera*, Tom writes the following on "The Church on Campus": "The Christian confessions, insofar as they are the result of genuine spiritual insight into the nature of the world in which we live, are an interpreting force in the growth of knowledge, and provide a tremendous stimulus for creativity.

"The Christian confession is able to serve the university in a number of ways. It provides a sense of purpose which is bigger than we are, and helps to resist the temptation to substitute a mass of detail for genuine knowledge. What we learn, discover and know is tied to a vision of who we are and how we can function meaningfully. The church is a witness to the fact that we are gripped by reality first before we can work with it...

"The Christian confession is able to help the university especially by



Tom Oosterhuis

providing a sense of wholeness and togetherness (integration) which is a necessary context for the scientist and the professional to ask the narrow questions which have proven to be so rich in results. Without this context, science is vulnerable to the temptation to be narrow-minded and even closed-minded, and subject to the illusion that the tentative results of science are in actual fact to be identified with the whole of reality."

Based on an understanding that the Christian faith is directional, and not a set of legalistic rules, Tom emphasizes that "there is a direction-giving core to a Christian presence (on campus), which ought to be able to relate to the struggle of other philosophies and views which are non-Christian."

"All people want to have some coherence in their lives. A Christian has to realize that there is genuine wrestling with fundamental issues on the part of non-Christian professors and students," continues Tom.

Ministry of the students

"My challenge," stresses Tom, "and I hope the challenge of Christian students, is to share one's own struggles with the students and professors on campus." Tom believes that for Christian students there are at least two contact points with non-Christians.

First, a student must have an academic respect for the professor from whom the student has things to learn, because the professor, whether he or she accepts it, is working in God's creation.

Second, there must be respect for non-Christians as human beings because "a person's search for the truth, even in a secular manner, is evidence of the fact that God is at work in that person."

Tom defines a Christian ministry on campus in terms of two key words: enjoyment and service. In an article entitled "Challenge," in the tabloid, *Quaecumque Vera*, Tom writes that enjoyment and service suggest...

"A model in which students are encouraged to grow in the understanding of their own lives, of the world in which they are living, and of the function and possibilities of their education...

"Perspectives, a growth in a biblical understanding of life and a biblical framework for understanding the dynamic of creation, society, the sciences, the purposes of education, and work as enjoyment and service, lies at the heart of such a ministry.

"A student is thus encouraged to grow in such a way that life in all of its aspects becomes richer. This student, as a representative of a Christ-centred way of life, becomes a special presence on campus, by bringing good news in the form of a fresh, holistic approach to studying and learning, or by sharing the core of that message which underlies this approach to life.

An open door

Students, however, are prone to fail in their attempt to be a special Christ-directed presence on campus. In this regard Tom is aware that "the campus ministry is not the work of one person, but the work of the Spirit of God who does not let the students go when they come to the university."

Tom also strongly believes that he must make himself and his office available to the students. "I spend a fair amount of time in my office with the door open," he says.

Students, therefore, feel free to come and talk about faith problems, lack of self-confidence, problems relating to roommates or friends, marriage difficulties, or any number of questions concerning their academics.

An open door policy is also crucial in ministering to non-Christians who might come in looking for someone to talk to.

The office is an informal and relaxed place where students come to drink coffee, eat their lunch, simply to waste time, or to talk with one another. Tom feels that, viewed from a holistic perspective, "the discussions that take place around the coffee table are as important to a student's education as anything else they may be doing."

Student activities

Vital to any campus ministry is the organizing of regular student activities. Tom considers the Wednesday evening Perspectives meetings the central activity of the campus ministry program. Students get together to eat a supper, sing songs, pray, read Scripture, and discuss such themes as art, violence, native rights, lifestyle, fundamentalism, biblical concept of illness and health, or various philosophical themes with the help of students or guests.

In addition, depending on student interest, various cell groups are formed. The purpose of the cell groups is to examine, in the light of the Gospel, in greater detail matters relevant to an area of study.

This year there are six cell groups: engineering, economics, agriculture, medical, political science, and education.

"I feel the education cell group is noteworthy because it is helping to bridge the gap between the needs of students attending a secular university and the need of Christian schools for teachers with a Christian perspective on education," says Tom. At least one of the two curriculum coordinators from the Christian schools in Edmonton come to the education cell group meetings.

A worship service is also held weekly on campus. Christian Reformed students play a leading role in the organizing of the services, and in inviting non-Christian Reformed students. Since such worship is in many ways a self-conscious type of worship, Tom feels that it serves a teaching function in helping the students to understand what a worshipping community is all about.

Tom also offers Bible study and catechism classes for those who are interested. In the past, several students have used these classes as preparation for public profession of faith.

Another student activity is the *Eikon*. A student-run newsletter, the *Eikon* is primarily a forum for students to share ideas. It also serves to inform students about what is happening.

Owing to student interest, a choir was formed which, led by a former U. of A. student, has sung in several churches, senior citizen and nursing homes.

At the beginning of each year the chaplaincy association organizes a kick-off retreat, by which the students can get to know one another, meet old friends, and can begin to nurture a sense of community.

This past fall the students at the retreat evening generated the idea of forming an ecumenical coffee house as an alternative to the predominant beer-guzzling bars on campus. The Christian Reformed students also hope that by means of the coffee house they can talk with students from other denominations.

As campus chaplain, Tom is elated about the coffee house development. "The first level on which we must relate to others is our Christian commonness, not that we are Reformed and they are not," stresses Tom. "The value of our Reformed heritage lies in working out of that heritage, and thereby also breaking out of the narrowness that is often associated with it."

Tom feels that the Lord has blessed the work of the campus ministry when he hears the students discuss the possibility of an ecumenical coffee house. "When I listen to students seriously considering forming a choir, another cell group or an ecumenical coffee house, then I know that the Holy Spirit is at work and that the students are struggling with what it means to be a dynamic Christ-centred presence on campus."

When one becomes acquainted with the good work Tom and the students are doing at the University of Alberta — in terms of academics, social relationships, and living out of one's Christian faith — then one gives thanks to God that the university, with all of its secular present-day failings, is not a wasteland, but a place that is receiving the Good News made alive.

The real lesson of Poland

The West has offered numerous interpretations for the present crisis in Poland, but all of them miss the mark, says Alexander Solzhenitsyn. The real lesson of Poland, he believes, is that there is "no single nation in Europe that would not be ready to furnish [communism] the necessary number of hangmen" it needs to conquer all of Europe. In this article, the Nobel Prize-winning author uses the Polish crisis to illustrate his conviction that the West is unprepared to fend off communism's "triumphant march" and too naive to see the insidious nature of the ideology itself.

by Alexander Solzhenitsyn
Special to Calvinist Contact

What is the main lesson to be drawn from the events in Poland? In the course of the past 65 years, this same lesson has been served to the world, more or less clearly, about 40 times, but the West has always attempted to ignore it, not to understand it or to give it a wrong interpretation.

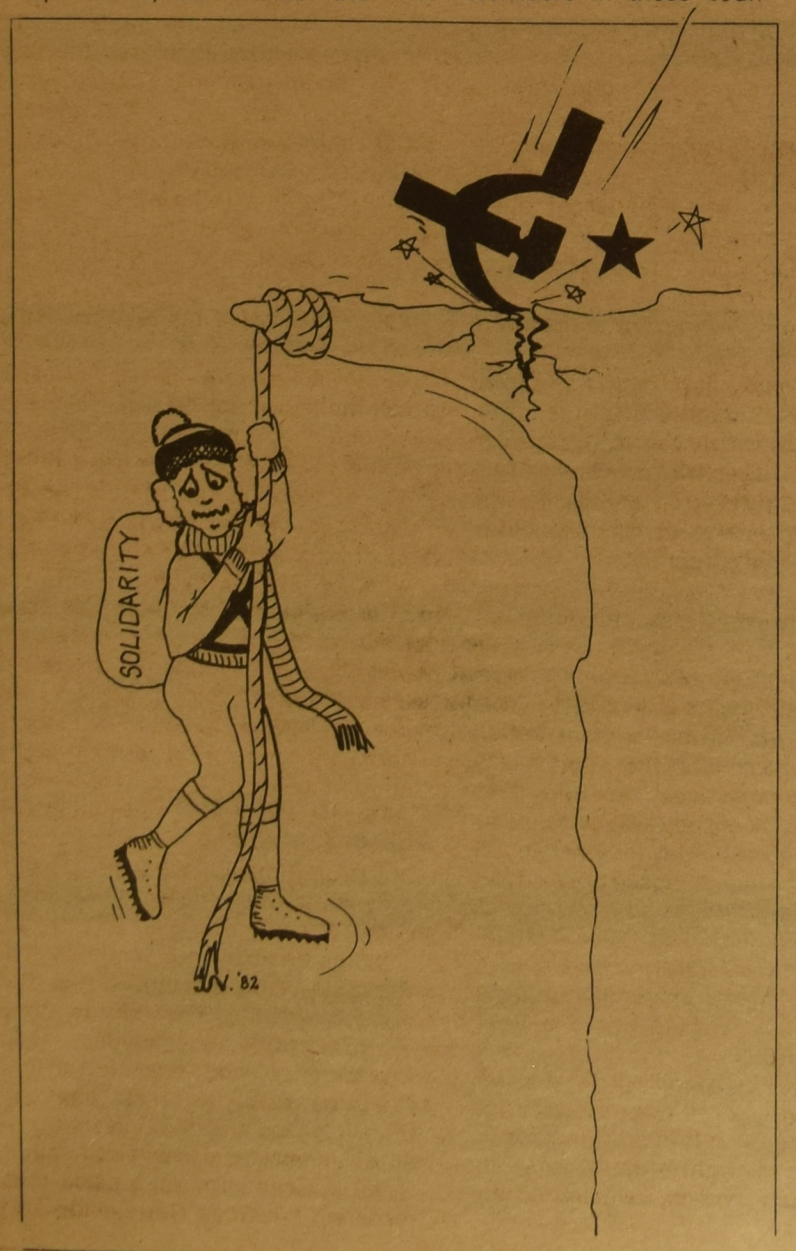
What explanations don't we hear today? They range from naive indignation — "They have spoiled the West's Christmas holidays" (this was the meaning of a question I received from an English newspaper) — to a hazy mirage: "A military junta of the Latin American type emerged in Poland to unseat a worn-out Communist Party."

Oh really, just try unseating a Communist Party that holds power! When, where and who has ever succeeded in achieving that?

The simplest explanation speaks of foreign interference: "The Kremlin has forced Jaruzelski." But if the Kremlin's pressure is a sufficient explanation, then neither the Soviet army nor even the Soviet tshekists (police) acting under pressure can be held responsible. Nor do we, citizens born in the U.S.S.R., have any responsibility since we, too, have been "forced" to act by the Kremlin since 1918, through the tsheka, to carry out executions, by sending to the bottom boats crowded with living souls, by setting up camps for millions and millions of persons, by exterminating populations at an unprecedented rate in world history.

We may objectively remark that the Kremlin itself had, in the first stage, recourse to outside force: the hundreds of thousands of prisoners of war of the 1914 war who had been left free to impose their will in a foreign country. Surely communism never shirks from leaning on an external force, but it would be undignified and illusory to be satisfied with such an explanation.

If the communists have succeeded in strengthening their power in Russia, Cuba and Ethiopia, it's because they found sufficient numbers of volunteers in those countries to accomplish the task of hangmen while the rest of the population did not resist. And all of them are responsible — all except those who died while resisting.



"Pressure from the Kremlin?" All right. But why has Jaruzelski, the Polish militiamen, the Polish army — why have they all obeyed? How did one find promptly half a million helpers? Of the past 40 lessons, the Polish lesson is most significant since we are dealing with an exemplary nation as to its homogeneity, its unity, its integrity — a nation so powerfully cemented by national and religious sentiment that nothing, apparently, should split it. And yet it, too, has produced the needed numbers of communist helpers. Among the Poles who today are indignant are perhaps some who, in 1945, participated in the extermination of the national army. Just like among the victims of the 1968 events in Prague we find a good deal of those who, in 1945, helped to build communism with all their enthusiasm, mocking the refugees fleeing the U.S.S.R.

This, therefore, is the lesson: The danger facing 20th-century humanity does not come from such and such country, nation, or such and such particular leader, it arises from the universal evil represented by communism. It has been 65 years since communism has been accomplishing, virtually unhampered, its triumphant march throughout the world. And there is no single nation in Europe that would not be ready to furnish it the necessary number of hangmen they need to surrender entirely.

Let us take West Germany today: It is crawling on its belly — or nearly so — in the face of communism, without there being any need to call on agents from East Germany. And France? For a long time, a party there, backed by millions of voters, has been acting in broad daylight and does not conceal its intention of supplying world communism with the personnel it will need. And there will be plenty of people — more than in Poland — to come from such countries as Italy, Spain or Great Britain.

The new factor is not "pressure from the Kremlin," it's the fact that mankind is unprepared, is too weak to oppose the communist evil that overcomes and defies intelligent thinking. The terrible fact is not "pressure from the Kremlin," but the fact that all mankind, all of us, let ourselves be pushed into the trench dug out for us by communism because of our spiritual weakness.

It's only too easy today to express one's belated sympathy for Poland, to ardently hope that the Poles will again shake the yoke, to bar the road to communism in its march into Europe. But why, then, did the Western allies in 1946 push Poland (as well as Bulgaria and Romania) with such carelessness into the arms of communism? What is there new in the occupation of Afghanistan when Trotsky, at the pinnacle of his power, already wrote explicitly that "the road to Berlin passes through Afghanistan," and while Lenin, when living in Switzerland, had foreseen in his 1915 program that his revolutionary armies (which did not yet exist) would march into India?

Yes, world communism still represents a foreign force for every nation. The Polish lesson assumes added significance since even in Poland, with its passionate love of freedom, with the drive of its people toward independence, even this country has come down in defeat. No Western nation has built up such a capacity for resistance. Therefore, the Polish December rings like a funeral march for the Europe that, from 1917 to 1982, has failed to comprehend the nature or the danger that has threatened its own existence.

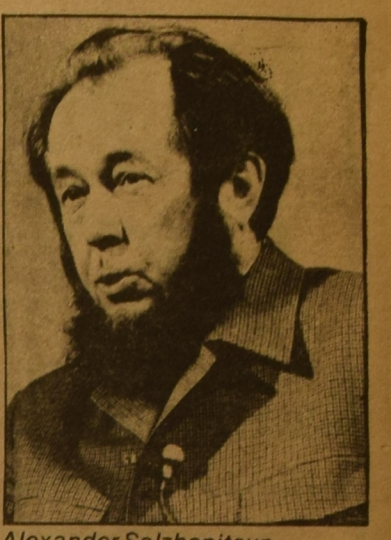
It's fashionable these days to harbour illusions that "communist ideology is dead," that it has met with disaster. Oh, it burns with enough fire yet to conquer the whole world. Everything points that way. Brezhnev and Jaruzelski do not shoulder alone the responsibility for the Polish developments: They share it with Deng Xiaoping, Pol Pot, Castro, the leaders of Nicaragua, Marchais and even Berlinguer and Carrillo. Yes, they too, though they are brandishing public protests.

It is their ideology that, with its heavy steps, is crushing Poland, and let us admit it is not entirely alien to the socialists who, though, are protesting vehemently: The ideology of any communism is based on the coercive power of the state. Let's not be mistaken: Solidarity inspired itself not by socialism but by Christianity.

The ideology is dead? Before dying, it will yet find enough time to destroy and conquer the whole West and relish in its blood. Communist ideology is a metaphysical force that runs counter to nature: It acts in defiance of physical, economic and sociological laws. Instead of perishing, as it should, it goes triumphant. It is triumphant because of the West's weakness.

Communist ideology is still capable of surviving in the U.S.S.R. and in Communist China: It will yet find soil on the earth capable of nourishing it.

It has been 65 years that year after year, month after month, the West has been tipping the balance in the same way: to fall and to surrender. Several generations of Europeans have abandoned themselves to a comfortable life while, east of Poland's Bug River, millions of their kin were being killed and exterminated. Just like today's European pacifists who, in their spiritual deviation, hasten to put spokes into the wheels of the United States, which seems determined to resist. Europe does not want to count on its own forces and it puts all its hopes into an external miracle, in the success of the foggy negotiations with the communists.


Alexander Solzhenitsyn

But there are no miracles for misled souls. Negotiations with the communists have never produced fruit for the West and have always ended in defeat.

(There are two apparent exceptions: Austria has benefited from a personal gesture of Khrushchev. As to the atmospheric nuclear test ban, it was the result of a worldwide defense reaction).

All the negotiations starting with Genoa (1922) to Yalta and Helsinki and those that are now under way in Geneva have done nothing but mislead the West and assure the success of communism. The present hopes are all in vain. Western democracies are grasping at illusions.

One has to be blind to expect salutary results from talks with a heartless adversary. The West, too, is weak, a weakness that results from three centuries of European evolution, and is to be found in its very foundations. Western society as it appears today, which is consuming more and more, shying away from work, hedonistic, whose family is destroying itself, tempted by drugs, atheistic, paralyzed by terrorism, has spent its vital energy and lost its spiritual health: It cannot survive such as it is. And socialism, far from being a solution, is nothing but another form of the same evil.

Subject peoples, naturally enough, will keep rebelling here and there, scoring occasional successes for which they will pay with their blood. But if the West is basing all its hopes on such things, as is the case today, then it is heading toward disaster. The hope of every living soul on this earth cannot but be in his own heart, however, strengthening his own soul and exalting the true value of life.

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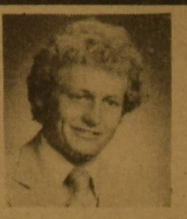

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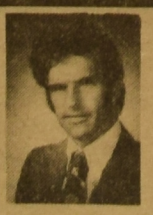

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Dutch

Uit Nederland

Radio Nederland — De laatste weken zijn er nogal wat demonstraties geweest tegen Amerikaanse munitietransporten van Groningen naar West-Duitsland die door de Nederlandse Spoorwegen verzorgd werden. In verband hiermee heeft de Nederlandse regering aangekondigd dat harder zal moeten worden opgetreden tegen dit soort acties.

Vice-premier Den Uyl zei onder meer: Het is eigen aan demonstraties dat ze overlast veroorzaken. Dat mag ook. Maar wanneer die acties de vorm aannemen van bedreiging van mensen dan worden de grenzen overschreden. Den Uyl noemde in dit verband het in brand steken van overwegbeveiligingen en het plaatsen van explosieven op de rails.

De Nederlanse Spoorwegen echter zullen geen nieuwe transporten van Amerikaanse munitie verzorgen als de acties daartegen doorgaan. Het ligt in de bedoeling van de Amerikanen in het voorjaar opnieuw munitie vanuit de Eemshaven naar West-Duitsland te vervoeren, maar dat is op losse schroeven komen te staan.

Overigens hebben in Groningen ruim 4000 mensen gedemonstreerd vóór de munitie-transporten.

☐ Ook van Rooms-Katholieke zijde is verzet gekomen tegen de strekking van de anti-discriminatie-wet die de Nederlandse regering in voorbereiding heeft. De wet zal, wanneer ze door het parlement wordt aangenomen, geen discriminatie meer toestaan t.o.v. sexe of levensovertuiging.

Volgens bisschop Simonis van Rotterdam worden schoolbesturen in het katholieke onderwijs hierdoor in een wat hij noemt bijna schizofrene situatie geplaatst. Leerkrachten die de doelstellingen van de school niet onderschrijven zullen dan naar zijn mening niet meer kunnen worden geweerd. Om dezelfde reden hebben eerder protestant-christelijke organisaties tegen het wetsvoorstel protest aangetekend.

☐ De Amsterdamse recherche is een grootscheeps onderzoek begonnen naar handel in baby's uit Latijns Amerika. Volgens de recherche hebben Nederlandse echtparen baby's in Latijns Amerika opgehaald, om ze daarna in Nederland te laten inschrijven als hun eigen kinderen. Het wordt niet uitgesloten geacht dat de echtparen geholpen zijn door een bemiddelings-organisatie. In eerste instantie zijn de ouders strafbaar omdat ze een valse geboorte-aangifte hebben gedaan. Maar een eventueel bij de kinderhandel betrokken bemiddelingsorgaan kan ook worden vervolgd wegens medeplichtigheid, aldus de recherche.

Het onderzoek strekt zich uit tot buiten de Nederlandse grenzen. Er zijn nog geen aanklachten geformuleerd; rnen wacht eerst op het resultaat van het gehele onderzoek.

☐ Een meerderheid in de Tweede Kamer heeft positief gereageerd op regeringsvoorstellen om de inkomens in de vrije beroepen te laten dalen. In een aantal vrije beroepen wordt veel meer verdiend dan het norminkomen, dat de regering voor hen heeft vastgesteld. Dit geldt onder andere voor de hartspecialisten. Daarnaast liggen de verdiensten van bijvoorbeeld kinderartsen ver onder die norm. Door aanpassing van de wettelijk vastgestelde tarieven wil de regering dit rechttrekken. De te hoge inkomens zullen volgens die plannen in drie jaar worden afgebouwd tot het norminkomen.

☐ Nederlandse benzine stations dicht bij de Duitse grens hebben haast niets meer te doen. Door prijsverlagingen van de benzine in Duitsland, is deze daar ongeveer 20 cent per liter goedkoper dan in Nederland.

Alberta Aid

(Canadian Scene) — De regering van Alberta heeft door middel van Alberta Aid, de grootste provinciale instantie in zijn soort in Canada, $1.796.000 bijgedragen aan 66 projecten, waaronder Foster Parents Plan of Canada, voor hulp op vier plaatsen in Honduras waar voortdurend werk gedaan wordt op het gebied van gezondheid, huisvesting, voeding gemeenschapsontwikkeling; aan Operation Eyesight Universal voor programma's in 14 landen om te helpen geneeslijke blinde mensen te behandelen; aan het Unitarian Service Committee voor het vernieuwen van een gebouw in Katmandu, Nepal, dat onderdak verschaft aan 200 aan hun lot overgelaten kinderen; aan het hulpprogramma van de Canadian Catholic Organizations, voor 24 ateliers met naaimachines, om aan 1200 van de 30.000 vluchtelingen uit Salvador die nu in Mexico wonen een inkomen te verschaffen.

J. VanHarmelen

De Joodse Sabbat III

Viering thuis

Thuisgekomen van de dienst in de synagoge op vrijdagavond groet vader de zijnen door te zeggen: ,,De hooggeprezen God geve u allen een goede sabbat en een goed jaar!'' De kinderen naderen de vader en vragen om zijn zegen. Vader legt zijn hand op het hoofd van elk kind en zegt tot de jongens: De Here make jullie als Efraim en Manasse!'' en tot de meisjes: ,,De Here make jullie als Sara, Rebekka, Rachel en Lea!'' Dan vraagt de huisvader voor zich en zijn gezin een blijde sabbatsvrede. Hij groet de engelen driemaal, want die zijn als onzichtbare gasten bij de sabbats viering aanwezig. Dat gebeurt met een daarvoor opgestelde formule, die eindigt met: ,,Zegen mij met vrede, gij, engelen des vredes!'' Vervolgens dankt hij zijn vrouw met citaten uit het loflied op de degelijke huisvrouw, te vinden in Spreuken 31. Hij dankt haar voór al haar zorg om de sabbatsviering in huis mogelijk te maken.

Dan volgt de ceremonie van de Kiddoesj, de heiliging of wijding van de sabbat, die plaats vindt om Gods vierde gebod: Gedenkt de sabbatdag, te vervullen. De Joden hebben dit vierde gebod zo opgevat dat zij speciaal aan de instelling van de sabbat en de betekenis van die dag hun volle aandacht zouden besteden. Er is een groot onderscheid tussen de werkdag en de sabbat, en men denkt daaraan speciaal bij het begin (Kiddoesj) en bij het einde (Habdala - scheiding). De Kiddoesj bij het begin van de sabbat noemt de naam van deze dag en spreekt over haar bizonder karakter en doet dat over een beker wijn, goede wijn! En voor de ceremonie wordt precies voorgeschreven wat goede wijn is. Alle disgenoten staan op, de huisvader heeft de beker in beide handen, en hij spreekt of zingt heel zachtjes Genesis 1:31b: Toen was het avond geweest en het was morgen geweest: de (gewoon uitgesproken) zesde dag. Hij vervolgt op deze zelfde toon Genesis 2:2 en 3 (over Gods sabbatsrust na zesdaagse arbeid). Daarna gaat men zitten.

Na de vraag van de huisvader: ,,Is het goed?'' spreekt deze twee zegenspreuken uit. De eerste over de wijn, een lof toe zingen aan God dat Hij de wijnstok heeft geschapen met de kostelijke vrucht. De tweede, de eigenlijk zegenspreuk der wijding: ,,Geloofd zijt Gij Here, onze God, Koning der wereld, die ons door uw geboden geheiligd, welgevallen aan ons gevonden, en in liefde en welwillendheid ons uw heilige rustdag hebt geschonken, als gedachtenis aan het scheppingswerk. Ja, deze dag staat boven alle heilige feesten, tot een aandenken aan de uittocht uit Egypte. Want Gij hebt ons uitverkoren en geheiligd boven alle volken, en uw heilige rustdag in liefde en welgevallen ons geschonken. Geloofd zijt Gij Here, die de sabbat heiligt.''

De huisvader drinkt nu een beetje wijn uit de beker, laat hem rondgaan, en ieder neemt een teug. De huisvader wast zijn handen, en dan begint de sabbatsmaaltijd. Eerst wordt het brood gezegend. Er liggen twee sabbatsbroden. Waarom twee? Dit is een herinnering aan het manna in de woestijn, Exodus 16:22 zegt: ... en op de zesde dag verzamelden zij brood (manna) voor twee dagen. De vader neemt het, meestal heel mooi geborduurde, servet van de broden weg, en legt zijn beide pas gewassen handen op de broden en zegt: Geprezen zijt Gij, Here onze God, Koning der wereld, die ons het brood uit de aarde hebt doen voortkomen. Amen, zegt de familiekring. De vader snijdt voor ieder een gedeelte van het onderste brood af, en doopt zijn stuk in zout, nuttigt het direct, en geeft daarna ieder familielid een stuk brood. Daarna tast men toe, er is meestal een overvloed van spijzen en nogal wat variatie, zo dat men zich te goed kan doen. Men neemt er de tijd voor. Af en toe pauzeert men om teksten uit de Thora te citeren, en sabbatsliederen te zingen, ook liederen die de vroegere en toekomstige verlossing van Israel bezingen.

Als de maaltijd beëindigd is, wassen alle tafelgenoten de handen, de wijn beker wordt weer gevuld, en het moment nadert voor het dankgebed. De huisvader houdt de wijnbeker met beide handen vast, licht hem van de tafel (een beetje) en zegt: ,,Feestgenoten, zullen wij het tafelgebed uitspreken? ,,Als aantwoord zegt het gehele gezin: ,,De Naam des Heren zij geprezen van nu aan tot in eeuwigheid.'' De voorbidder vraagt dan verlof om hun dank te mogen uitspreken tegenover Hem ,,die ons gevoed heeft van dat, wat het zijne is.'' De tafelgenoten antwoorden: Geloofd zij God, die ons gevoed heeft ... en door wiens goedheid wij het leven hebben''. Dit wordt door de voorbidder herhaald. Men zegt dan nog: Geloofd zij Hij en geloofd zij Zijn Naam, en dan begint de huisvader, de voorbidder het eigenlijke tafelgebed, dat op twee invoegingen na, gelijk is aan het tafelgebed voor elke dag. De invoegingen hebben betrekking op de sabbat: de instelling van de sabbat en de sabbatswet worden geprezen, er wordt gesmeekt om een ongestoorde sabbatsviering en deelname aan de volkomen sabbat in het komende vrederijk.

Na dit gebed spreekt de voorbidder de zegen uit over de wijn, en allen zeggen: Amen, en drinken van de wijn uit de beker die rondgaat (soms heeft ieder echter een eigen beker). Een gezamenlijke slotzegenspreuk eindigt het dankgebed en de maaltijd.

Het is al laat geworden, men reciteert nog enkele teksten uit de Thora, en gaat naar bed, maar niet eerder dan nadat men het ,nachtgebed' heeft gedaan waarbij men zich aanbeveelt in de hoede van Hem die de ogen slaap en de oogleden sluimering geeft, maar daarbij de ganse wereld met zijn heerlijkheid verlicht ... om het te besluiten met de welbekende woorden: In uw handen beveel ik mijn geest, als ik waak of slaap; ook mijn lichaam vertrouw ik U toe. Ik vrees niets want Gij zijt bij mij. Amen.

De gehele sabbat blijft de tafel gedekt staan. U ziet op die tafel de beker staan waarover de dankzegging werd uitgesproken. Er blijft nog wat wijn in achter, ook ligt er nog een stukje brood naast. Het geheel geeft op symbolische wijze weer dat men moet proberen de sabbatszegen en de sabbatssfeer vast te houden.

De volgende morgen behoeft men niet vroeg op te staan. De slaap op de sabbat is een vermaak. Men mag echt uitslapen! Voor onze begrippen lijkt het meer dan het is, want de hoofdmaaltijd op de zaterdag moet in elk geval beginnen voor twaalf uur, en dan moet men al weer thuis zijn uit de morgendienst die in de synagoge gehouden wordt, en meestal wel om uiterlijk tien uur begon in de winter, 's zomers nog vroeger.

In elk geval werd het leven van de vrome Jood op de sabbat geheel beheerst door de voorschriften van de Wet en de Profeten, en ook de Aramese verklarende Vertaling van het Oude Testament (de Targoem genoemd).

Dutch

Een museum ter ere van een van de vaders van de Confederatie

Parlementsgebouw, Fredericton, NB

door Marcus Van Steen

Canadian Scene — Gedurende het langdurige debat over de overbrenging van de British North America Act naar Canada en in Canadese handen, is er weer vernieuwde belangstelling gekomen voor de mensen die die Wet indertijd hebben opgesteld. Die mannen dragen de eretitel ,,Vaders van de Confederatie'', maar de meeste Canadezen kennen slechts enkelen van hen bij naam.

Sommigen kennen de naam van Sir John A. Macdonald of van Sir George Etienne Cartier. Andere namen zijn alleen plaatselijk bekend omdat ze in hun eigen omgeving van meer belang waren dan op nationaal niveau. Een voorbeeld hiervan is de naam van Sir Leonard Tilley, die New Brunswick vertegenwoordigde op de Confederatie Conferenties te Charlottetown en Quebec, en die ook lid was van de delegatie die naar Londen ging om de BNA Act door het Britse Parlement heen te leiden.

Alle Canadezen zouden meer van Sir Leonard af moeten weten want hij was de inspiratie voor zowel de naam van Canada als voor het motto op het officiele wapen van Canada. Hoe dat gebeurde leest u in dit eenvoudige verhaal.

Gedurende de onderhandelingen over confederatie nam men aan dat de Unie het Kingdom of Canada zou worden genoemd. De Britse regering was echter bang dat dit niet op prijs gesteld zou worden door de Verenigde Staten, die toen juist hun Burgeroorlog achter de rug hadden en in een strijdlustige republikeinse stemming waren, en die bovendien een groot en door veldslagen gehard leger hadden.

Gelukkig was Tilley een van de Canadese afgevaardigden in Londen en hij bedacht iets anders. Hij was een religieus mens, en kende de Engelse Bijbel goed; hij haalde een regel aan uit de 72e Psalm: ,,He shall have dominion from sea to sea''. Dit, zei hij, was een goede beschrijving van Canada onder de leiding van God. En zo hebben we toen de naam ,,Dominion of Canada'' gekregen, en de wapenspreuk ,,From Sea to Sea''.

Tilley, die premier van New Brunswick geweest was, was ook lid van het eerste Parlement van Canada, werd Minister van Financien, en eindigde zijn dagen als luitenant-gouverneur van de provincie waar hij was geboren. Hij was 76 jaar oud toen hij stierf, en een groot aantal van die jaren woonde hij in het huis waar hij was geboren in het kleine plaatsje Gagetown aan de Saint John rivier, ongeveer 50 km ten z. van Fredericton. Dit mooie oude koloniale huis is bewaard als museum, niet alleen gewijd aan deze Vader van de Confederatie maar ook aan de nagedachtenis van al de Loyalisten die de Verenigde Staten met al hun tweedracht ontvlucht zijn om zich te vestigen in het Britse gebied in de vallei van de Saint John rivier.

De eerste Loyalisten kwamen op de plaats van Gagetown aan in 1763, voor het uitbreken van de Amerikaanse Revolutie Oorlog. Zij noemden hun nederzetting Gagetown ter ere van de Britse legercommandant in Noord-Amerika, Generaal Sir Thomas Gage. In die tijd was dit gebied een deel van Nova Scotia, maar tijdens en ook na de Amerikaanse oorlog kwamen de Loyalisten in zulke grote aantallen de grens over dat het nodig bleek om in 1784 een nieuwe kolonie te stichten, en die werd New Brunswick genoemd. Fredericton werd er de hoofdstad van, en dat breidde zich voorspoedig uit, terwijl Gagetown op zijn rustige en vredige wijze voort ging, waardoor het nu zo aantrekkelijk is.

Als men Gagetown binnenkomt, lijkt het net of men terugstapt in de tijd van Victoria. Zelfs het tamelijk nieuwe hotel, de Riverside Inn, ziet er qua stijl Victoriaans uit. Tegenover het hotel staat het Tilley Museum en daar stapt u nog weer een eeuw terug. Alle 13 kamers in het huis zijn tot in alle kleinigheden gerestaureerd tot de Loyalisten-tijd rond 1780, toen het gebouwd is door Dr. Frederick Stickles, wiens dochter later getrouwd is met Samuel Tilley, een apotheker. In dat huis is de latere Vader van de Confederatie in 1818 geboren. Men laat de bezoekers zelfs de kamer zien, en al is het bed dan misschien niet hetzelfde bed, het lijkt er beslist sprekend op.

Tilley House is de hele zomer dagelijks geopend tot 15 september. Het is open van 10 a.m. tot 4 p.m. en het kost 50 c voor volwassenen, en 25 c voor kinderen.

Persoverzicht

• Trudeau heeft moeilijkheden om zijn eigen fraktie onder de duim te houden. Twee kabinetsleden en tenminste tien andere partijgenoten in het Parlement hebben aangedrongen op meer en betere sociale voorzieningen, en op geld voor werkverschaffing. De Minister voor Volksgezondheid, Monique Begin, een dame die helemaal niet op haar mondje gevallen is, ontkende ten stelligste dat er onenigheid in de gelederen was. Hoe het dan ook zij, Jopie was er als de kippen bij om er een politiek slaatje uit te slaan. Op zijn gewoonlijke ernstige wijze drong hij aan op het aftreden van de betreffende ministers. Ik heb Jopie al in geen weken zien lachen, iets wat hij toch al niet vaak doet. Er was anders wel reden voor optimisme in de rangen van de Conservatieve Partij. Een publiek opinie-onderzoek wees uit dat de P.C.-partij de voorkeur had van veertig procent van de bevolking, acht-en-dertig procent sprak zich uit voor de Liberalen, en twintig procent voor de rooswater-socialisten in de N.D.P. De regering besloot pardoes om honderd-miljoen beschikbaar te stellen voor werkverschaffing.

• Om u nu eens te bewijzen hoe moeilijk het is om de belabberde ekonomiese toestanden te veranderen kijken we even naar twee totaal verschillende oplossingen. In Engeland zegt de vrouw-in-het-ambt ,,hand op de portemonnaie houden en bezuinigen.'' In Frankrijk zegt de nieuwe socialistiese regering ,,nee, het geld moet rollen, en hoe vlugger hoe beter.'' Het resultaat in beide landen is precies hetzelfde: toenemende werkeloosheid. Eigenlijk brengt Ronnie-de-filmster het er nog 't beste af. In Amerika klinkt een voorzichtige toon van optimisme. Er zijn tekenen dat het iets beter begint te gaan. De ekonomiese politiek van Amerika staat zo ongeveer tussen die van Engeland en Frankrijk in: bezuiniging op sociale voorzieningen, maar betere belastingvoorwaarden voor de rijken en de ondernemingen, en wat de strijdkrachten betreft, die zeggen maar wat ze willen hebben en 't komt er.

• De verkoeling in diplomatieke betrekkingen tussen Amerika en Israel die we al een paar maanden geleden op deze plaats voorspelden is nu een voldongen feit. De Amerikanen, die per slot van rekening wel weten waar hun olie vandaan komt, worden hoe langer hoe meer bevriend met de Arabiese landen. Het Amerikaans buitenlands beleid is onder de tegenwoordige president, met behulp van de generaal-zonder-sterren, in grote wanorde.

• Rene Levesque ontving de goedkeuring van zijn partijgenoten voor zijn politiek aangaande de verhouding met de rest van Canada. De gezochte onafhankelijkheid blijft dan binnen het raamwerk van associatie, hetgeen natuurlijk de meer radikalen niet naar de zin is en bijdraagt tot groeiende vervreemding binnen de P.Q. En van vervreemding gesproken: Ottawa reikt begerig naar de opbrengst van olie-ontginningen in de zee, hetgeen natuurlijk de betreffende provincies niet lekker zit. We kunnen ons weer voorbereiden op een nieuwe olie-oorlog, dit keer met de kust provincies.

• Is het niet vreemd dat in deze tijden van zo snel ontwikkelende kommunikatie-middelen de mensen toch meer en meer van elkaar vervreemd raken? Misschien zit het wel zo, dat hoe meer we van elkaar beginnen uit te vinden hoe minder we met elkaar op kunnen schieten. Het begint al in huwelijken, het gaat door in kerken, en op internationaal gebied is het helemaal knudde. De bijbel zegt dat God uit een enkele het gehele menselijke geslacht gemaakt heeft. Wij zijn dus allemaal maar familie van elkaar. Maar de hele wereldtoestand van vandaag bewijst de raakheid van tante Katrien's gezegde: ,,van je familie moet je 't niet hebbe.''

Carl D. Tuyl

HOSTING YOUR WAY

ROCKY MOUNTAIN HOUSE, ALBERTA: Bed and breakfast for up to five people at $6.00 each. Contact early if possible. John and Cathy Vander Vos, P.O. Box 3, Rocky Mtn. House, AB T0C 1G0. Tel: (403) 626-6326. (sample ad).

De Kampeer — en Rekreatie editie van *Calvinist Contact* van 5 maart a.s. zal een "**Hosting Your Way**" rubriek bevatten. Het is voor Christenen die daarin gratis hun naam en adres willen plaatsen indien zij geinteresseerd zijn in het verschaffen van logies met ontbijt tegen een geringe vergoeding aan medechristenen die deze zomer door hun omgeving reizen. "**Hosting Your Way**" is ontworpen om gemeenschapszin en contact te bevorderen en is niet bestemd voor de toeristen-industrie.

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99 Niagara St., St. Catharines, ON L2R 4L3
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THANKS

HARTMAN: Thank you all, children, grandchildren, family and friends, for the unforgettable day of our 45th Wedding Anniversary. Thanks for the many cards and visits. Above all we thank the Lord for taking care of us this long.
Jurjen and Jurriena Hartman, 302 York Rd., Dundas, ON L9H 5N3

BIRTHS

BAARDA: Chester and Terrie give thanks to God for the birth of their son, KEVIN MICHAEL, born on January 13, 1982. A brother for Marilyn, Brian, Sandra and Nancy. The 34th grandchild for Mr. and Mrs. George Baarda of R.R.#2, Wellandport, and the 17th grandchild for Mrs. L. Wyma of 363 Andrew St., Exeter, Ont.
Box #84, 59 Huron St. W., Exeter, ON N0M 1S0

BANDRINGA: "Behold, children are a gift of the Lord."
Luke and Margie (nee Van Roekel), joyfully announce the birth of their second child, a daughter, whom we named ALYSON JOY, born January 29, 1982, weighing 6 lbs. 9 oz. She is a little sister for "big" brother Kevin, the 5th grandchild for Mr. and Mrs. T. Van Roekel and the 18th grandchild for Mr. and Mrs. G. Bandringa, all of Maple Ridge, BC.
12400-208th St., Maple Ridge, BC V2X 4X2

BLISS: With great joy and thanksgiving to the Lord who makes everything well, we, Bryan and Mary-Ann Bliss (nee Vedder), are proud to announce the safe arrival of our son. BARRY DOUGLAS was born on January 27, 1982, weighing 5 lbs. 13 oz. A little brother for Faith Lynn. Happy grandparents are: Mr. and Mrs. D. Bliss of Welland and Mr. and Mrs. W. Vedder of Wainfleet. Great-grandparents are: Mrs. W. Bliss of Quebec, Mr. and Mrs. R.H. Bacheldor of Quebec, Mrs. J. Vedder of Wainfleet and Mr. and Mrs. J. DeHaan of Richmond, Ont.
63 Randolph St., Welland, ON L3B 4C3

HANNINK: Bruce and Joanne thank the Lord for his precious gift, RANDALL LEWIS, born on January 17, 1982, weighing 7 lbs. and 1 oz. He is a brother for David and the second grandchild for both George and Sylvia Hannink of Modesto, CA and George and Jetske Vanderdeen of Smithers, BC. He is also the second great-grandchild for Frank and the late Jane Zandberg of Smithers, the 23rd for George and Jennie Kramer, and the 25th for Thys and Ida Hannink of Modesto.
2117 Eicher Ave., Modesto, CA 95350

VANDEPUTTE: Jacky and Theo Vandeputte, with great joy, announce the birth of RUSSELL IAN, 8 lb. 1 oz., born on Sunday, January 24, 1982. A brother for Jody, Denise, Robin, Casey, Michelle. Praise the Lord!
R.R.#3, Brantford, Ont.

BIRTHS

KATER: Praise the Lord for His wondrous gift to us! With joy and thanks to God, we welcome to our family, with love, STEPHEN JOHN born on February 7, 1982. A brother for Jason and Andrea. Another grandchild for Mr. and Mrs. Ted Visser of Jarvis, Ont., Mrs. Joanne VanWely of Hamilton, Ont., and Mr. John Kater of Selkirk, Ont.
Sally and Henry Kater, 25 Kerr Ave., Chatham, ON N7M 1B8

RYZEBOL: We give praise and thanks to God for the safe arrival of our first child, a son, DEREK SIDNEY, born on January 21, 1982 weighing 9 lbs. 8 oz. He is the first grandchild of Mr. and Mrs. Sidney Ryzebol of Laurel, Ont., and Mr. and Mrs. Cornelis Swinkels of Orillia, Ont. He is also the first great-grandchild of Mr. and Mrs. B. Ryzebol, and Mr. and Mrs. J. Gathier, all of The Netherlands.
Ben and Teresa Ryzebol, R.R.#1, Laurel, ON L0N 1L0

ENGAGEMENT

VAN SMEERDYK — DE VRIES: Mr. and Mrs. P.C. van Smeerdyk of Richmond, BC, and Mr. and Mrs. A.H. de Vries of Ottawa, Ont., are pleased to announce the engagement of their children ANITA and GARY on February 6, 1982.
2280 Westminster Hwy., Richmond, BC V6V 1B7

MARRIAGE

SLOOT—LESTER: Mr. and Mrs. Sidney Sloot are happy to announce the marriage of their daughter, MARLENE BERNICE to DANIEL ARNOLD LESTER. The ceremony took place on February 5, 1982 in Guelph.
New address: 101-391 Saddleback Rd., Edmonton, AB T6J 4M6

ANNIVERSARIES

Soli Deo Gloria

Nieuwlande — Carrying Place
1932 — 1982

March 7

In a spirit of joy and thankfulness to our God, we are happy to celebrate the 50th Wedding Anniversary of our dear parents,

HENDRIK and JANTINA KUIPERS
(nee Sliekers)

We thank the Lord for giving us parents who not only love each other and their children but who first of all love the Lord.
Congratulations and love from your children:
John & Elsie
Tim & Dorothy
Henry & Diane
Bill & Marion
Alice & Gerald
also 22 grandchildren and 1 great-grandchild. Open house will be March 6, 1982 from 3-5 p.m. in the Ebenezer Chr. Ref. Church. Fellowship Hall, Trenton, Ont.
Home address: R.R.#2, Carrying Place, ON K0K 1L0

1957 — 1982

February 15

"As for me and my household we will serve the Lord" (Joshua 24: 15b).
In a spirit of joy and thankfulness to our God, we are happy to celebrate the 25th Wedding Anniversary of our dear parents,

ARIE and HENNY VELUW
(nee Donkersgoed)

Congratulations and love from your children:
Stan & Alice Weber — Vicksburg, Mississippi
Terry Veluw
Doug & Susan Nieboer — Iron Springs, Alta.
Richard Veluw
Anita Veluw
Heidi Veluw
Home address: Box 23, Iron Springs, AB T0K 1G0

ANNIVERSARIES

1947 — 1982

February 27

With joy and thankfulness to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

YDE and MURKJE STRAATSMA
(nee Damstra)

We pray that God may continue to bless them and keep them for many more happy years together.
Congratulations and much love from your children and grandchildren:
Andrew & Colette — Penticton, BC
Peter & Marilyn; Monique, Peter, Daniel — Abbotsford, BC
John & Joanne — Trinidad, West Indies
Sonya — at home
Ron — at home
Home address: 14 Chestnut Ave., Brampton, ON L6X 2A5

Holwerd (FR) — Trenton, Ont.
1946 — 1982

The children and grandchildren of,

EISE and PIETJE VAN HUIZEN
(nee Bilker)

invite friends and relatives to share in the celebration of thanksgiving which we may have with our parents on the occasion of their 35th Wedding Anniversary. We are truly thankful to God that he has given us them and their marriage as a testimony to his faithfulness and love.
Their children and grandchildren:
Peter & Jackie Van Huizen; Eric, Nicole, Richard, Nathan — Belleville
Ben & Willie Van Huizen; Julie, Jonathan, Isaac, Maria — Belleville
Martin & Ruth Van Huizen; Jason, Philip, Jeffery — Calgary
Ann & Bill Van DenHof — Toronto
John Van Huizen — Calgary
Betty Van Huizen — Toronto

Brian & Nanda Verheul; Janine, Erin — Burlington
John & Wilma vanderWoerd; Rachel, Jan — Chatham
Peter vanderWoerd — Burlington
Steven & Annette vanderWoerd — Toronto
David vanderWoerd — Grand Rapids,
Andrew vanderWoerd — Burlington
are looking forward to celebrating the 30th Wedding Anniversary of their parents and grandparents,

JAN and ALI VANDERWOERD

D.V., on March 4, 1982; there will be an open house on Saturday, March 6, 1982 between 3 p.m. and 6 p.m. at their home.
Home address: 230 Shoreacres Rd., Burlington, Ont.

OBITUARIES

After a lengthy illness, the Lord took unto himself, his child, our faithful member,

ANNA NIEUWLAND
(nee Nugteren)

May the Lord sustain her husband and children in this time of bereavement.
The Friendship Club of the First Chr. Ref. Church and The Covenant Chr. Ref. Church of Barrie.

We mourn with Truus Markus and her bereaved family for their mother, grandmother and great-grandmother,

MRS. O. VAN RIJS-DE GROOT

who at the age of 82, after a lengthy illness, died on February 6, 1982 in The Netherlands.
May the God of grace renew our strength in the hope of his coming again in glory.
Congregation and Council, Waterloo Chr. Ref. Church

OBITUARIES

,,Maar ik zal uitzien naar de Here ... al zit ik in het duister, de Here zal mij tot licht zijn" (Micha 7:7,8). On February 5, 1982, our dear mother, grandmother and great-grandmother went to her heavenly home.

OTTOLINA VAN RYS-DE GROOT

Lovingly remembered by:
Dick & Grace Van Rys
Truus Markus
Ali Bos
Jane Hoedeman
Ada & Herman Van Arnhem
Keith & Betty Van Rys
Ann & Hank VanderLaan
Corina & Tom Dijkstra
Len & Tena Van Rys
25 grandchildren and 7 great-grandchildren
The funeral took place in The Netherlands on February 10, 1982.

In mijn Vaders huis zijn vele woningen. Joh. 14:1 en 2. Op zondag 7 februari 1982 nam de Here plotseling onze zwager,

JOHN VANDERLAAN SR.

tot zich in zijn heerlijkheid.
W. Tamminga &
J. Tamminga-Zuiderveen en fam. — Essex
P. Zuiderveen &
C. Zuiderveen-v.d.Voorden en fam. — Essex
G. Zuiderveen &
G. Zuiderveen-Tuin en fam. — Oostwold (Old.) Gron.
Z. Zuiderveen &
E. Zuiderveen-Geertsema en fam. — Oostwold (Old.) Gron.
H. Dieterman en familie — Oostwold (Old.) Gron.

TEACHERS NEEDED

Ontario

BARRIE: Timothy Christian School invites applications for the position of **principal** for the 82/83 school year. Please submit applications and resume before March 1, 1982 to: Mrs. Hilda Dykstra, Secretary of the Ed. Committee, c/o Timothy Christian School, 49 Ferris Lane, Barrie, ON L4M 2Y1. Phone: (705) 726-6621 (school) or (705) 728-0968 (home).

BRANTFORD: Brantford Christian Elementary School invites applications for possible openings in the **primary** and **intermediate** grades for the 82/83 school year. Applicants with French and/or music experience preferred. For application and information, please contact: Mr. C. VanderVeen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4; phone: (519) 752-0433 (school) or (519) 752-4100 (home).

BURLINGTON: Trinity Christian School invites applications for positions in the **primary, junior,** and **intermediate** divisions. For applications and information please contact: Mr. M. Elzinga, principal, Trinity Christian School, 650 Walker's Line, Burlington, ON L7N 2E7. Phone: (416) 634-3052 (school).

BOWMANVILLE: Durham Christian High School, Box #238, Bowmanville, ON L1C 3K9, phone: (416) 623-5940. Teachers are invited to submit applications for positions in **special education-work study** and **geography**. Please send your applications to: Ren Siebenga, Principal.

CHATHAM: Calvin Christian School will have probable openings for teaching positions in the **primary grades** for the 1982/83 school year. One position requires the teaching of **French** in grades 4-8. Please send letters of inquiry or application to: Mr. John Postma, Principal, 72 Tissiman Ave., Chatham, ON N7M 4G5; phone: (519) 352-4980 (school).

TEACHERS NEEDED

CHATHAM: Chatham District Christian Secondary School invites applications for possible openings in various areas such as the **sciences, history, geography, Bible, guidance, music, English** and **French. We are looking for dedicated teachers who are challenged by** the demands of teaching in a smaller high school. We also invite applications for a **vice-principal** position. This position has a heavy emphasis on curriculum development and co-ordination. Please inquire or apply to: H. Kooy, Principal, Chatham District Christian Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4 or phone: (519) 352-4591 (school), (519) 354-9528 (home).

DUNNVILLE: Our school will be needing a teacher for a possible opening in **grades 3 and 4**. We are thinking of a teacher, preferably with experience, who will also teach girls **physical education**. Strength in music an asset. We cordially invite applications. Send them to Mr. Wm. R. Rang, Principal, Dunnville Christian School, R.R.#1, Dunnville, ON M1A 2W1

FRUITLAND: John Knox Memorial Christian School in Fruitland, requires a **1/2 time remedial teacher** starting in May of the present school year and continuing in the school year 82/83. Inquiries should be directed to: William Slofstra, Principal. Phone: (416) 643-2460 and application and resume sent to: P.O. Box 27, Fruitland, ON L0R 1L0

GEORGETOWN: The Georgetown District Christian School invites applications from experienced teachers for the **grade 6 and/or grade 7** level; preferably with ability to teach music. Please forward inquiries and resumes to: George Petrusma, Principal, c/o Georgetown District Christian School, R.R.#1, Georgetown, ON L7G 4S4; phone: (416) 877-4221 (school) or (416) 877-6444 (home).

GUELPH: John Calvin Christian School invites applications for possible **full-time** and **part-time** openings. Spirit-filled, hard working teachers who wish to become part of an active team in this University town are asked to contact: Jake Vriend, c/o John Calvin Chr. School, 290 Water St., Guelph, ON N1G 1B8 or phone: (519) 824-8860 (school) or (519) 836-6507 (home).

HAMILTON: The Education Committee of Calvin Christian School invites applications for possible vacancies in the **grade 5-8 area.** Contact: W.H. Hultink, Principal, 547 W. Fifth St., Hamilton, ON L9C 3P7. Phone: (416) 388-2645.

LONDON: London District Christian Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Phone: (519) 455-4360. Qualified teachers are invited to submit applications, including references, academic transcripts and resume, for positions in **English, biology** and **fine arts.** Additional vacancies are possible. Please send your application to: W. Drost, Principal.

NEWMARKET: Holland Marsh District Christian School invites applications for possible openings in the **junior grades** for the 1982/83 school year. We are also in need of a **kindergarten** teacher for next year. Please send application and resume to: Mr. Hank Vandervecht, Principal, Holland Marsh District Christian School, R.R.#4, Bradford, ON L0G 1C0; phone: 775-2651 (school) or 775-2645 (home).

ORILLIA: Orillia Christian School is accepting applications for a possible opening in our **junior division**, in either a 3/4 or 5/6 combination. Send all inquiries to Orillia Christian School, Box 862, Orillia, ON L3V 1G6, c/o Mr. H. Marcus, Principal.

Classified Advertising

TEACHERS NEEDED

PETERBOROUGH: Rhema Christian School has possible openings for teachers in all levels from **kindergarten - grade 9.** Interested persons should contact: Julius deJager, Principal, 3195 Parkhill Rd., Peterborough, ON K9L 1B8; phone: 743-1400 (school) or 745-5110 (home).

ST. CATHARINES: Calvin Memorial Christian School invites applications for possible vacancies in the **intermediate** grades for the next school year. Also available will be vacancies in the **kindergarten** and **music** positions (both possibly part-time). Preference will be given to Canadians. Interested applicants are invited to contact: Mr. Jack Zondag, Principal, Calvin Memorial Christian School, 300 Scott St., St. Catharines, ON L2N 1J3; phone: (416) 937-6302.

ST. THOMAS: Ebenezer Christian School invites applications for the following possible positions: one **kindergarten** and **relief** teacher, one **primary** teacher, one **intermediate** teacher; ability to teach music would be an asset. Send letters of inquiry to: Mrs. T. Oegema, Secretary of Education Committee, P.O. Talbotville, ON N0L 2K0 or phone: (519) 633-0514.

SARNIA: Sarnia Christian School invites applications for possible openings in the **primary grades.** Please submit applications and resumes to: Mrs. G. Vander Meulen, Secretary of Education Committee, 1091 Cathcart Blvd., Sarnia, ON N7S 2H4

STRATFORD: Stratford and District Christian School has an opening for a **multi-grade primary teacher** commencing September, 1982. Please forward inquiries to: Mr. A.J. VanderStoel, Principal, Box 276, Stratford, ON N5A 6T1 or phone: (519) 271-7292 (school) or (519) 284-1031 (home).

STRATHROY: John Calvin Christian School in Strathroy, Ont., invites applications for a teaching position at the **junior level** and a possible opening for the **remedial** program. Please direct all letters of application to: Mr. A. Vander Laan, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3; phone: (519) 245-1934.

TORONTO: Toronto Central Christian School is soliciting applications for the positions of **teaching principal, primary teacher,** and **junior teacher** for the 1982/83 school year. For further information please contact: Miss Hilda Roukema, Principal, 55 Salisbury Ave., Toronto, ON M4X 1C5; phone: (416) 968-2036 (school).

TRENTON: Trenton Christian School will require teachers for the following positions for the 1982-83 school year: 1 teacher for the combination (1/2 time each) **kindergarten - remedial** (experience preferred), and a teacher for **grade 1.** Please address your application or inquiries to: Mr. J. Vreugdenhil, Principal, 20 Fourth Ave., Trenton, ON K8V 5N3; Telephone: (613) 392-3600 (school).

WILLOWDALE: Willowdale Christian School (Toronto) invites applications for possible **part time** and/or **full time** teaching positions. Application forms may be requested from the principal: Mr. A. Harsevoort, c/o Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school); (416) 665-3033 (home).

WYOMING: John Knox Christian School will have an opening in the **grades 1 and 2** class, 22 pupils, and probably in the **grades 4 and 5** class, 25 pupils, for September, 1982. Please send resume or inquiries to: William Hordyk, Principal, Box 81, Wyoming, ON N0N 1T0 or phone: (519) 845-3112.

TEACHERS NEEDED

WOODSTOCK: John Knox Christian School will have a vacancy in one of the **primary grades** for the 1982-83 school year. Ability to teach music would be an asset. Please send your applications to: R. Vanderploeg, Principal, John Knox Christian School, 800 Juliana Dr., Woodstock, ON N4S 7W3 or phone: (519) 539-1492.

Alberta

RED DEER: Red Deer Christian School, 14 McVicar St., Red Deer, Alberta, Canada T4N 0M2, phone: 346-5795. Our school invites inquiries and applications for possible openings in **elementary/junior high school.** For information and applications you are invited to write to: Mr. A Lutgendorff at the above address.

British Columbia

LANGLEY: Langley Christian School needs dedicated, Christian teachers for **grades 2,4** and **remedial education.** Preference to teachers with ability to teach French and with experience. We will be moving into our new 8 classroom building. Send resume to: H. Navis, c/o Langley Christian School, 21713 50th Ave., Langley, BC V3A 3T2 or call: (604) 533-2222.

TEACHERS NEEDED

DUNCAN: Duncan Christian School invites applications for a **grade 3 - 4** teaching position, commencing April 1, 1982. Appointment could possibly become permanent.
Inquiries are also invited for a Junior Secondary **English/Social Studies** teaching position for the 1982/83 school year. Send resume and letters of application to: Mr. W. VanDeventer, Principal, Duncan Christian School, P.O. Box 549, Duncan, B.C. V9L 3X9. Phone (604) 746-5341.

SMITHERS, B.C.: The Smithers Christian School Society has openings for 1982-83 in the areas of **Business** and **Social Studies** on the Highschool Campus, and possible openings in the **Elementary School.** Please send inquiries and applications to: Mr. R. Moeliker, principal, Box #3635, Smithers, BC V0J 2N0. Phone: (604) 847-4238 (school).

PRINCE GEORGE: Cedars Christian School in Prince George (K-10) is in need of a teaching **principal,** part-time teachers in **kindergarten** and **French,** and a possible opening in **junior high English** and **social studies.** Contact: Rev. Bill Tuininga, c/o Cedars Christian School, Box #1272, Prince George, BC V2K 1A2; or call: (604) 564-7197

Ontario

Toronto District Christian High School

will have openings in the following subject areas for the 1982-83 school year:

✓ **English**
✓ **geography**
✓ **business education**
✓ **mathematics**

Please send applications with resumes to:
Mr. William Barneveld, Principal,
7900 Kipling Ave., Woodbridge, ON L4L 1Z5
Phone: (416) 851-1772

Lambton Christian High School

is seeking applications for the following positions for the school year 82/83:

- **vice-principal** — with both teaching and administrative duties
- **French major**
- **history major**
- **English, music, art and Bible**

or any combinations of the above.
Submit resume to the school at:
295 Essex St., Sarnia, ON N7T 4S3
Phone: (519) 337-9122

Beacon Christian High School

in
St. Catharines, Ontario
invites applications for possible opening in the following areas:
History (or history/geography)
Music
Typing (and commercial subjects)
We invite you to send inquiries, applications, and resumes to:
John Vriend, Principal,
Beacon Christian High School,
2 O'Malley Dr., St. Catharines, ON L2N 6N7
Phone: (416) 937-7411

John Calvin Christian School
of Strathroy
invites applications for an opening for the position of,
principal

Our school has kindergarten through 8 plus a remedial program. Applicants should be innovative in curriculum development and be able to provide leadership in a community that seeks to continually develop the character of Christian education in Strathroy.

Please send application and resume to:
Mrs. Grace Paas, Secretary to the Board,
R.R.#6, Strathroy, ON N7G 3H7
Phone: (519) 245-1934 (school); (519) 245-0528 (home)

This winter, curl up in your easy chair with a copy of C.C.

TEACHERS NEEDED

Alberta

The Calgary Christian School

invites applications for the following possible openings in teaching positions for 1982-83:

- **Primary** (applicants with music education will have preference)
- **Remedial**
- **Junior High — Language Arts**
- **Junior High — Math, Science**
- **Secondary Business**
- **Senior High Counseling**
- **Vocal and Instrumental Music**
- **Senior High — Social Studies**
- **Senior High — French**

Arrangements can be made for interviews in Ontario, Michigan and Iowa around March 1, 1982.
Please inquire or apply to:
Ulrich Haasdyk, Principal
Calgary Christian School
2839 49th Street, S.W., Calgary, AB T3E 3X9
Phone: (403) 242-2896 (school)

EDMONTON
Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in

kindergarten
elementary — primary and upper
junior high — language arts, social studies, math, French, art, drama (or combinations thereof)
high school — industrial arts, counsellor, business education, math, chemistry (or combinations thereof)
assistant principalship — elementary junior high

We have the added services of two curriculum coordinators; for grades K - 6 and 7 - 12. The four schools in our system also have a number of staff members as resource teachers for the system.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects His claim on life, is fertile soil in which to grow personally and professionally.

The **Edmonton Christian School** community, with over seventy teachers, continues to plan for good facilities, positive working conditions, and an attractive salary schedule. Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact us.

H.P. Visscher
14345-McQueen Road, Edmonton, Alberta T5N 3L5
Telephone: (403) 455-8515

IMMANUEL CHRISTIAN SCHOOL
in Lethbridge, Alberta
is now accepting applications for the 1982/83 school term.
Our school currently offers christian instruction to 675 students in kindergarten through grade 12.
We have definite openings in the following areas:
High School — social studies and English
Junior/Senior High — industrial arts and home economics
grade 3 **grade 4**
librarian **special education**
If you are interested in becoming part of a staff that attempts to proclaim the lordship of Jesus Christ in education, then apply today!
Send all correspondence to:
Mr. H. Konynenbelt, Principal,
Immanuel Christian School,
802 6th Ave. N., Lethbridge, AB T1H 0S1
or call: 328-7195 or 328-4783

British Columbia

Fraser Valley Christian High School

Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides christian education for 370 students in grades 8 through 12.
We have definite openings for the 1982/83 school year in the areas of:
Mathematics
Science — general, chemistry, physics
Business education — typing, accounting
and possible openings in other major subject areas, requiring a background of several majors and/or minors and a broad range of interests.
Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.
We invite you to send your application with resume, references, and credentials to:
15353 92nd Ave., Surrey, B.C. V3R 1C3
For further information contact:
F. Herfst, Principal
604-581-1033 (school) or **604-524-6753 (home)**

Classified Advertising

TEACHERS NEEDED

British Columbia

Pacific Christian School
671 Agnes St., Victoria, B.C. V8Z 2E7

Due to expansion we **need**
4 additional teachers for September, 1982

Grade 1 **Grade 2-3** **Grade 4** **Secondary/French, Art**

Interested teachers are invited to contact the Principal:
Mr. R. Sutton
(604) 479-9365

The Houston Christian School Society
invites applications for the following teaching position for 82/83,
grade 5/6 home room
with
science grade 7 through 10
Houston Christian School is located in the beautiful Bulkley Valley in central B.C.
Contact the Principal
H. Vandermeer, Box 237, Houston, B.C. V0J 1Z0
Phone:
(604) 845-7736 (school) **(604) 845-7907 (home)**

Abbotsford Christian Secondary School
has possible vacancies in the following areas:

Commerce	**Art/Music**	**History**
French	**Home Economics**	**Industrial Education**
English	**Girls P.E.**	**Library Science**

Our fully equipped secondary school offers a comprehensive Christian education for 265 students in grades 8 through 12.

Teachers wishing to become part of a dynamic, growing Christian school system in the hub of the Fraser Valley, are invited to apply. The ability to teach in more than one of the above subject areas is an asset.

Send resume and references, along with applications to:
J.A. Messelink, Principal
P.O. Box 182, Abbotsford, BC V2S 4N8
Tel: (604) 859-5528

HELP WANTED

"BOOM-TOWN"
Collingwood
The following job opportunities are available at the Canada Employment Centre, 5 Hurontario St., Collingwood. Phone 445-1010: Auto body repairperson, Dining Waiteress, Numerical Control Loftsperson, Industrial Electrician, Ski Repair Mechanic, Manufacturing Engineer, "A" Class welder — all position, European sausage maker, Sales person lumber supplies, Sheet metal worker, Pipe fitter.

Expanding firm, 30 miles N.E. of Toronto, needs married man to run its **broiler operation.** Experience not necessary; must be good with electrical and mechanical equipment and able to drive and operate feed truck; house available.
Pypker Poultry Farms Ltd.
[416] 649-2415

2 single persons to work on large cash crop farm in southern Alberta, starting April 1, private housing supplied; references required. Phone **[403] 345-3156** or write: Box #1314, Coaldale, AB P0K 0L0

HELP WANTED

Waterdown: Part-time help wanted, Scharringa greenhouses. Phone: 689-7253 after 6:30 p.m.

NEERLANDIA: Journeyman mechanic required for Co-op Service Centre; experience necessary in diesel and gas engines, welding an asset; Top wages, and good working conditions. For more information contact Gen. Manager, Neerlandia Co-op Ltd., T0G 1R0 or phone: 674-3020

BARRIE: Mechanic in Barrie area for year-round employment with experience in outdoor power equipment; knowledge of hydraulics and diesel an asset. For more information call: (705) 436-3511 (days), (705) 436-4448 (evenings) or write: Richview Lawn Equipment, P.O. Box 315, Stroud, ON L0L 2M0

IRON SPRINGS: Wanted by March 15 on **dairy farm — single person;** experience with farm machinery and feeding livestock; room and board provided; state experience, wages and references. Write: W. Vanderflier, Box #125, Iron Springs, AB T0K 1G0. Phone: (403) 738-4436.

OPPORTUNITY

Well-known Mechanical Company in Guelph, Ontario wants to expand and add an electrical division to their present operation.

The Company is presently engaged in all types of heating - air-conditioning and plumbing, in new construction and retrofit market.

Applicant must have full knowledge of all phases of the electrical construction industries.

This position is offered on a shareholding basis. Some capital is required.

All inquiries will be held in strict confidence.

Please reply to:
Box #4670, Calvinist Contact,
99 Niagara St., St. Catharines, ON L2R 4L3

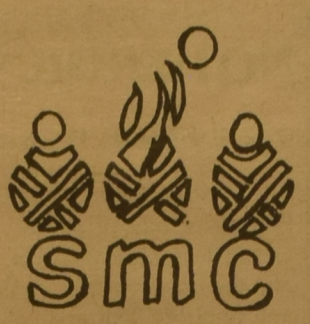
HELP WANTED

The board of the
Talitha Christian Home, Inc.
in Cochrane, Ontario,
hereby invites applications for the position of
houseparents

for a group home providing care for teenage girls.
Good salary and fringe benefits offered to mature, Christian parents. This job is in co-ordination with childcare workers.

For more information please write to:
George Struyk,
R.R.#3, Cochrane, ON P0L 1C0
Phone: (705) 272-5672

Summer Camping Opportunity



THE SCOTT MISSION CAMP* offers disadvantaged children and youth of the inner city a Christian, wholesome and happy camping experience in the Caledon hills approximately forty miles from Toronto. Owned and operated by The Scott Mission, (a non-denominational, charitable organization) the camp provides a physically challenging and spiritually rewarding programme of group games, campcraft, swimming, Bible study, horseback riding, canoeing, and nature encounter in a variety of out-door settings.

Campers whose social background has suffered disruptive influences receive support and guidance from a group of committed, loving, young adults who serve as counsellors and programme specialists. Skilled and mature leaders are required for each of the above areas as well as for counselling, swimming instruction, hiking, and archery. All positions offer some remuneration which is scaled to the applicant's experience and skill.

If you are interested in sharing an exciting, learning, serving summer please contact:

Earl Ambrose, Director,
The Scott Mission Camp (phone: 924-4437)
502 Spadina Ave., Toronto, ON M5S 2H1

*Accredited by the Ontario Camping Association and Christian Camping Int'l.

TORONTO: Superintendent - Manager needed immediately for all aspects of running 85 apartments; full-time position with three bedroom apartment and salary negotiable; should have a combination of skills including general repair and maintenance and should enjoy working with people; Toronto area; ideal for a couple. Apply to Box #4674, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

EMPLOY WANTED

Single, 26-year-old, Dutch, young farmer, Reformed, would like to work for a year on a Canadian farm with livestock (cattle) and fieldwork. Since the aim is to get some insight into Canadian farming, good conditions and relationship more important than high wages. Write or phone: John den Boer, R.R.#2, Port Perry, ON L0B 1N0 or phone: (416) 985-8278.

19-year-old agricultural student seeks job on any **farm** in Ontario (if possible); has experience in milking and machinery; will be finished school the first week of April. Phone: (519) 462-2802 and ask for Bernard.

A man, 17, wishes to work on a **beef farm** in Alberta; has good references; can start immediately. Call 262-2618, ask for Peter Uyl, 71 Nielson St., Hensall, ON N0M 1X0

FOR RENT

Fenwick area: 2 bedroom, basement apartment; available in March; phone: 892-3511.

LONDON, Ont: We have for rent during June, July and August our fully furnished home; 3 bedrooms, screened-in porch, large shady lot, very reasonable rate. Box #4672, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

FOR RENT

Voor vacantie in Holland. Aangeboden stenen zomerhuisje, compleet ingericht, verwarmd. Omgeving Haarlem, Amsterdam, Leiden, den Haag. April, mei en oktober f 250, juni en september f 300 en juli en augustus f 375 per week, alles inbegrepen. Tel: 02502-7856. Adres: H.W. Vonk, Duinlaan 12, 2121CB, Bennebroek, The Netherlands.

COTTAGES

Blue Water Acres
LAKE OF BAYS MUSKOKA
Christian Resort

A cross-country skiing paradise. Downhill skiing minutes away at Hidden Valley. Skating on the lake. Snowmobiling, snowshoeing, relaxing. Woodburning fireplaces. Many fine restaurants nearby. A luxury housekeeping cottage resort, fully heated, all modern conveniences. Discover us for a few days or a week.
For reservations, information, or brochure, write or phone,

The Van Gelders
BLUE WATER ACRES,
Box 34, R.R.#4, Huntsville,
Ontario P0A 1K0
Telephone: (705) 635-2880
or Toronto (416) 223-4012.

CAMPING

CAMPGROUNDS COTTAGES

The March 5th issue of Calvinist Contact will contain a special magazine format CAMPING & RECREATION issue.

As a vacationer look to it for ideas in organizing your summer vacation. Campgrounder resort owners who would like to advertise in it should ***contact us today!***

Calvinist Contact
Camping & Recreation
99 Niagara St., St. Catharines, ON L2R 4L3

If you are looking for a nice, quiet place to spend your holidays, we have 10 cottages to accommodate you. Sandy beach, safe swimming, and boating, spacious grounds, and most of all good fishing and modest prices. For more information call or write:

Sandy Bay Cottages,
R.R.#1, Hastings, ON K0L 1Y0
or phone: (705) 696-2951

PERSONAL

Kunt u ons helpen de volgende personen op te sporen?

BRAAM, Willem, geboren op 12 februari 1917, in 1952 naar Canada vertrokken

VAN DE BROEK, Johannes Laurens, geboren te Amsterdam op 12 januari 1917, naar Canada vertrokken in 1953

VAN CREVELD, Sophie, geboren te Hamburg op 25 oktober 1927 naar Canada vertrokken in 1956

FRIE, Hendrik, geboren te Gouda op 10 november 1916 naar Canada vertrokken in 1953

GRAYSHAN en GRAYSHAN-POTTER, Robert David en Johanna Geertruida, geboren resp. Keighly 5 mei 1944 en Apeldoorn 24 november 1948, naar Canada vertrokken in 1981, laatstbekende adres te Putten

DE GROEN, Martinus Laurentius, geboren te Rotterdam op 30 januari 1901, in 1960 naar Canada vertrokken

HOEFSMIT, Hendrikus J. geboren te 's-Gravenhage op 12 november 1917 in 1955 naar Canada vertrokken

HUBERTS, Theodorus Petrus Jacobus, geboren te Haarlem op 27 maart 1916, naar Canada vertrokken in 1958

MENSE, Johannes Antonius, geboren 4 september 1936 te Amsterdam, in 1959 naar Canada vertrokken, laatstbekende adres te Toronto

BRONSING-DE HAAN, Yolanda, geboren op 15 juli 1929 naar Canada vertrokken in 1981

POLLMER, Gert Josef, geboren op 1 april 1924, naar Canada vertrokken in 1953, laatstbekende adres te Toronto, Ontario

RATTINK, Johannes Jacobus, geboren op 3 februari 1931 te 's-Gravenhage, naar Canada vertrokken in 1964

Netherlands Consulate General
One Dundas Street, West
Suite 2106
Toronto, Ontario M5G 1Z3
Tel: [416] 598-2520

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

REAL ESTATE

DAIRY FARM: West of London; 143 acres, all workable; excellent buildings; 3 silos; modern barn, free stalls, slatted floors; 5 bedroom home; machinery; quota and cows available. Priced to sell.

Call Jake Arends
[519] 245-3317
Kettlewell Ins. & Real Estate Ltd.
Strathroy, Ont.
245-1400

Classified Advertising

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, ON
519-482-3455

Approximately 100 farms for sale — cash crop — dairy — beef — sow — hog — layer hens — broiler — poultry breeder — sheep — general and hobby farms.

PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

BUSINESS

Evangelistic material in Arabic

Books, tracts and cassettes (including New Testament recorded in Arabic), available in quantities.
Write:
Arabic Department
The Back to God Hour,
P.O. Box 5070,
Burlington, ON L7R 3Y8

REAL ESTATE

Farm for Sale

3 miles from Smithville; 100 acre dairy farm; excellent land; modern home; cattle barn; 3,450 sq. ft.; good drive-in shed. Apply to: Mrs. H. Dubbink, R.R.#1, Smithville, ON L0R 2A0. Phone: (416) 957-7386.

FIRST

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FOR SALE

House Trailer for Sale

House trailer for sale in West Palm Beach, Florida
Approximately 9 x 38 feet
asking price $3,500.00
Fully equipped and furnished
Christian Reformed Church and shopping close by
Located at Sunshine Mobile Village
10th Ave. N., Lakeworth, Florida

Phone: (305) 965-8201 and ask for Gary
or call: P. Van Dyk at (416) 934-5859

Not your average person

CC's Classifieds are not for your average person. The Family Announcements and the personal column are unique to the paper. That is because CC readers are not ordinary people. They are kept together by a common heritage: the Reformed faith. CC readers also form a unique communion of saints.

More than 30,000 men, women and children, read CC from week to week. Their friends and relatives read the paper, too. **Your** friends and relatives.

Share your family news with the CC family through Classified advertisements.

Reach your family, friends and acquaintances the unique way. C.C. Classified.

NO HEROICS PLEASE:

The Ethics of Treatment

Physicians, nurses, pastors, students, and interested lay persons are invited to a medical ethics conference organized by Calvin College and the Luke Society, at Calvin College on April 16 (evening only) and April 17, 1982.

Speaker topics will be "Thorn-in-the-Flesh Decision-making: a Christian Overview of the Ethics of Treatment" (Dr. Richard Mouw); "How the Christian Community Can Shape Patient and Physician Perspectives" (Dr. Allen Verhey); "On Letting People Die" (Dr. Lewis Smedes). Physicians and nurses will make short case study presentations. The emphasis throughout will be on applying specific ethical principles to decisions whether to use active medical treatment.

For information on registration and Continuing Medical Education (Category I) credit, contact: Joan Huyser-Honig, No Heroics Please, Calvin College, Grand Rapids, Michigan 49506.

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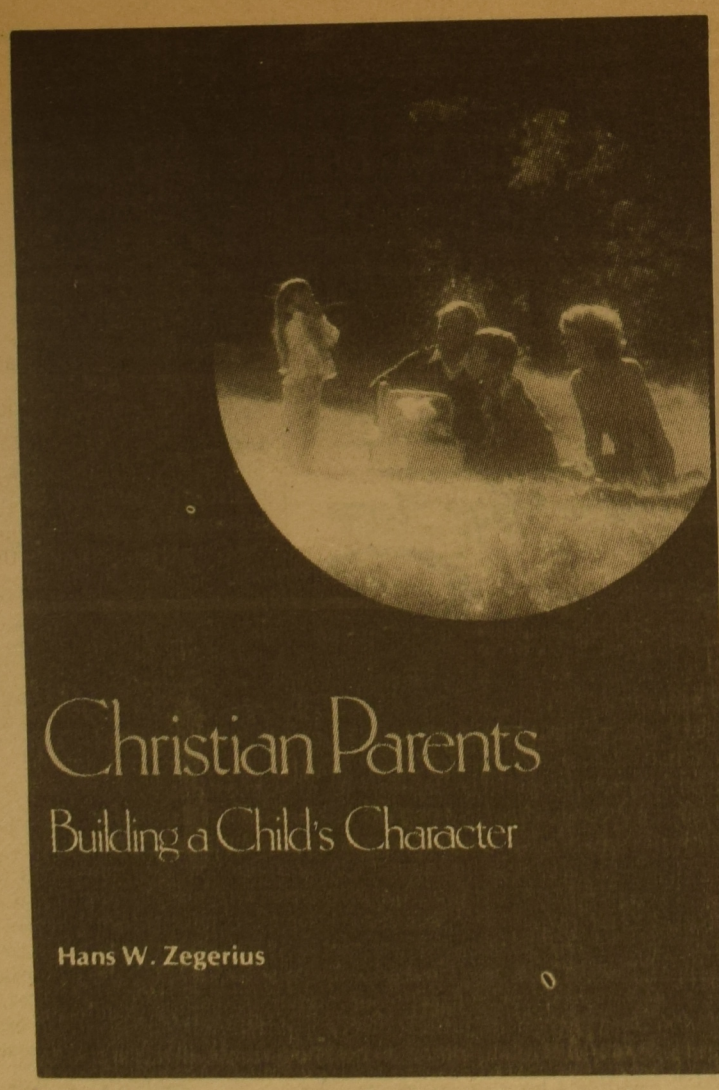
[519] 455-9333



Christian Parents:
Building a Child's Character
by Hans Zegerius
Hardcover: ~~$8.95~~ NOW $4.95

A gift for the entire family

"This book is essentially a plea that parents assume the responsibility to love, to teach, and to admonish the children given to them by God. The book is well-organized, in places humorous, and written in a style easily understood by the ordinary Christian parent."
— Presbyterian Record

"If you are looking for a book that uses scripture texts authoritatively as the basis for parents' role in nurturing children, you will find helpful material in this book."
— Canadian Baptist

"This is a book with dignity and deep thought, written by a man with a gift for teaching. Although subjective in approach, it maintains a broad perspective and demonstrates the great potential of the Christian family as it struggles against stream in secular society."
— Mennonite Brethren Herald

Order from:
GUARDIAN PUBLISHING
99 Niagara St., St. Catharines, ON L2R 4L3

Please send me _____ copy(ies) of *Christian Parents* by Rev. Zegerius. I have enclosed $4.95 per book, plus 45¢ postage and handling.
Name _____
Address _____
_____ Prov. _____ Code _____

Events

Kampen Theological College attracts more students than Free University

For the 1981/82 academic year the Theological College of the Reformed Churches in the Netherlands (GKN) in Kampen registered 60 first year students. Total enrollment stands at 390. In contrast, the enrollment of theological students at the Free University in Amsterdam has dropped to about 230, a figure which includes 25 newly registered students. Causes for this decrease are said to be the unsavory reputation of the city of Amsterdam (unsafe, housing shortage) and the image of the Free University and of the theological faculty itself.

Kampen is served by a teaching staff of 42 (including regular professors as well as part-time instructors). The Free University has 51, a number that will be reduced to 45, partly due to cutbacks in government subsidy (in the Netherlands, the salaries of the theological teaching staff are paid by the government).

Both Kampen and the Free University provide graduate courses and study programs for ministers. In their recent report to the GKN Synod, the curators of Kampen emphasized the need for such study.

Huizingh and Vanderveen

Chartered Accountants
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BRIGHT

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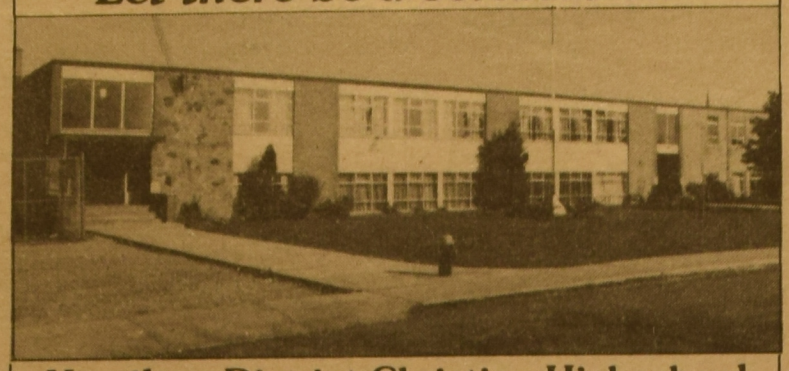
Tune us in. We're on the right side of your dial.

CJVB ALL CANADIAN 1470 RADIO
we're the one!

Let there be a celebration!



Hamilton District Christian Highschool

celebrates 25 years of God's grace

★ **HOMECOMING WEEKEND** ★
March 26, 27, 28, 1982

Weekend Program

Friday, March 26:	Banquet: H.D.C.H. Gym, 6:30 p.m. Limited seating, cost $8.50
Saturday, March 27:	Open House: H.D.C.H. Gym, 2:00 - 4:00 p.m.
Saturday, March 27:	Anniversary Program: H.D.C.H. Gym, 8:00 p.m.
Sunday, March 28:	Worship Service, 2:30 p.m. Great Hall, Hamilton Place Speaker: Rev. A. Kuyvenhoven

Plan now to attend

INFORMATION:
Mrs. Dorothy Stroobosscher
(Van Marrum)
R.R.#1
Smithville, ON L0R 2A0
1-416-957-2284

BANQUET TICKETS:
Mrs. Joanne Hordyk
(VanderKruk)
R.R.#1, Robson Road
Waterdown, ON L0R 2H0
1-416-689-4297

Anniversary booklet and calendar will be available

LET'S PLAY CHESS

Editor: Pete Layer

GROUP 1981 RESULTS

P.W. Lamain	1	A. De Weerd	0
K. Amsinga	1	G. Otten	0

Four contestants remain undefeated in the preliminary round.

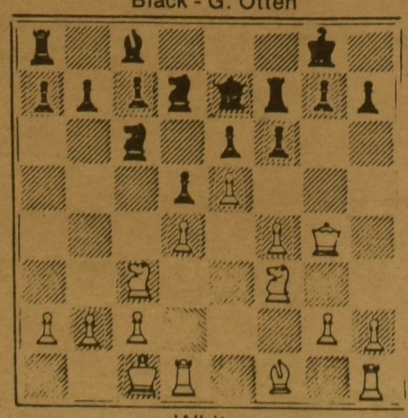
GAME: THE DECISIVE ENCOUNTER

A kingside attack during a chess game can use all of the resources a player has. The attacker must find new targets, the defender must cover his critical squares and trade pieces. A lot of energy goes into analyzing complicated sequences of moves. If a decision is reached, the better player wins. On the other hand, if the pieces are traded, the attack halts and other factors become important. Such is the case in the following game played in a **Calvinist Contact** Correspondence Game.

White	Black		
K. Amsinga	G. Otten		
1. P-K4;	P-K3,	6. BxB,	QxB;
2. P-Q4;	P-Q4,	7. Q-N4,	P-KB3;
3. N-QB3,	N-KB3;	8. P-B4	N-B3;
4. B-KN5,	B-K2	9. O-O-O	O-O
5. P-K5,	KN-Q2	10. N-B3,	R-B2;

Black decides to defend the Kingside rather than attack on the Queenside. Probably the wisest decision.

Black - G. Otten



White

After 10 ..., R-B2

White	Black	White	Black
11. B-Q3,	P-KN3;	21. P-KN4	RxR;
12. P-KR4,	N-B1;	22. QxR,	QxQ;
13. P-R5,	N-N5;	23. RxQ,	N-R2;
14. B-K2,	P-R4;	24. N-QN5,	B-Q2;
15. P-R3,	N-B3;	25. NxP,	R-KB1;
16. PxNP,	PxNP;	26. R-K3,	P-KN4;
17. R-R6,	R-KR2;	27. B-Q3,	R-B2;
18. Q-R4,	PxP;	28. BxN ch.,	RxB;
19. BPxP,	Q-N2;	29. RxR,	KxR;
20. R-R1,	N-K2;	30. NxP ch., and Black resigns a few moves later. After the attack had been stopped (move 23), Black found it difficult to defend his pawns which cost him the game.	

John Schuurman
plays Charles Spurgeon in
ECCENTRIC PREACHERS
on Saturday, February 27, 1982 at 8:30 p.m.
at St. George the Martyr Anglican Church,
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reservations (416) 653-1625

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CALENDAR of EVENTS

Feb. 19	Georgetown annual bazaar, in the Holy Cross Church auditorium, Maple Ave., Georgetown, Ont. Proceeds for the Georgetown District Chr. School. 2 p.m. - 10:30 p.m.
Feb. 19, 26	An Inside Look at the Synod of Dort. Six session evening
Feb. 25	James Ward in concert in the Covenant Chr. Ref. Church, St. Catharines at 8:00 p.m. $3.50 per person or $10.00 per family rate. Tickets sold at Beacon Chr. High School, St. Catharines.
Feb. 26-27	Annual meeting of the Evangelical Theological Society of Canada, Canadian Theological College, Regina. After the highly successful meeting last spring in Toronto on the theme "Church Renewal in Canada Today."
Feb. 26	James Ward in concert, Smithville Christian High School, Smithville, Ont.
	John F. Schuurman presents one-man play by Charles Spurgeon entitled Eccentric Preachers, St. Catharines, Ont.
Feb. 27	James Ward on Ontario New Horizon tour.
Feb. 27	John Schuurman plays Charles Spurgeon in Eccentric Preachers at 8:30 p.m. in St. George the Martyr Anglican Church, Toronto.
Mar. 4	Christian Farmers Federation of Ontario Provincial Board meeting. 10 a.m. - 4 p.m. Georgetown Christian Reformed Church.
Mar. 6	James Ward in concert, Peoples Church, Toronto, Ont.
Mar. 5, 12, 19, 16	Course on one of the most significant events in Reformed church history. To be conducted by Don Sinnema, Ph.D. candidate in historical theology at the University of Toronto. $30 registration fee. Call (416) 979-2331 for registration and more information. Institute for Christian Studies, 229 College Street, Toronto, ON M5T 1R4.
Mar. 13-21	Canadian Home Bible League's multi-media tour in South-west British Columbia. Don Van Polen shares "God's World and God's Word" and his new program "All Nature Sings."
Mar.26	Organ concert given by Christian Teeuwsen on Friday, March 26, 1982 at 8:30 p.m. in the St. Thomas Anglican Church, 99 Ontario St., St. Catharines, ON
Apr. 1-3	Canadian Home Bible League banquets will be held at: April 1 - Beacon Motor Inn, Jordan Station, Ont.; April 2 - Triumph-Sheraton Hotel, Keele & 401, Toronto; April 3 - Peel, Maryborough & Drayton Community Centre, Drayton, Ont. Share and watch on a 21 foot screen - "Explore Emerging Africa."
Apr. 26-28	Conference on the Spiritual and Clinical Interface in Holistic Care. Speaker Dr. Howard Clinebell, at the University of Alberta, Edmonton, Alta.
Mar. 26-28	H.D.C.H. Anniversary celebrations.
May 21	All-Ontario Young Calvinist Convention, University of Western Ontario, London, Ontario, May 21-24.
May 21-24	All Ontario Young Calvinist Convention, University of Western Ontario, London.
June 19	25th Anniversary of Knox Christian School, Bowmanville.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Feb.19	Wed.Feb.17	Fri.Feb.12-10a.m.	Wed.Feb.10-noon
Fri.Feb.26	Wed.Feb.24	Fri.Feb.19-10a.m.	Wed.Feb.17-noon
Fri.Mar.5	Wed.Mar.3	Fri.Feb.26-10a.m.	Wed.Feb.24-noon

Books

Faith

Evangelicals, stand up and be counted!

No Small Stir: A Spiritual Strategy for Salting and Saving a Secular Society, Ken Campbell, Welch, 1980; pb., 192 pp., $5.95. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

Hard - hitting, forthright, courageous! Ken Campbell doesn't mince words as he calls for national repentance, and revival, and reformation within the Canadian churches.

The book derives its name from the occasion when the Campbells withheld some taxes because of their strong disagreement with the public school their daughters were attending. That action caused no small stir. The Campbells removed their children from the public school and put them into a Christian school.

Why this move? They believe that it is the solemn obligation of parents to choose an educational environment for their children which is essentially an extension of the home. They are convinced that parents who accept the government provision of a free and universal educational system also must accept the fundamental fact that the public schools view children as "wards of the state" not as "members of the family."

Campbell exposes the myth of neutrality of secular education and warns parents of the dangers of exposing children from Christian homes to such a system. He writes that his children were "nearly destroyed by the secular gods we had allowed to dominate our family through the infiltration of the alien religion of the state school system into our home. 'Saved hearts and pagan heads' — the cultural mix that has destroyed the cutting edge of evangelical Christian witness in a secular, post-Christian society!"

Campbell advocates a pluralistic school system as a viable alternative. "Parents must be free to choose without economic or social penalty the education they prefer for their children, be they Atheists or Muslim, Protestant or Catholic!" He pleads with evangelicals to come to grips with the realities of today's educational system.

Evangelism is called irrelevant if it is not accompanied by a commitment to the lordship of Christ. "Why should pagans send their children to our Sunday Schools for one hour a week, when they know we send ours to the pagan state schools to be indoctrinated in their religion of secularism, for thirty hours a week? What is the point in their children learning the doctrines of salvation in our churches, when we send ours to be taught 'the doctrines of demons,' Darwinism, and the 'damnable heresies' of the Freudian permissiveness in the sex education and literature programs in government schools?"

Ken Campbell is a man of action, dedication and vision. He launched the dynamic, pro-family liberation movement known as "Renaissance," and founded Richmond College, an evangelical Liberal Arts College in North East Toronto. As an evangelist he has conducted crusades in cities and towns across Canada.

Yet he is critical of much of what is happening in the name of evangelism. He says: "Let him be faithful to his calling today and the evangelist will find that there is little interest in his services for city-wide crusades. We have adopted the pagan notion of the evangelist as a glamorous supersalesman for the church, whose work is to 'package and market' Jesus in as palatable a form as possible, and whose success is measured by the statistical record achieved by such 'soft-sell' methods."

Campbell believes that the sins of our society imperil us. He writes that "...$4 million was spent last spring by our secular society to save baby seals, while hospitals and medical sciences are prostituted into butchering human babies in the name of enlightment and civilization! If there is any one sin that cries out for God's judgment on North American society, this is it!"

Can Canada be turned around? By God's grace it can be done. Campbell's suggested strategy is this: "Let God's people rise up in the name of Christ to jeopardize social and economic security and affirm in a life-style of radical discipleship that Jesus Christ is Lord in every area of personal responsibility in home, church and society — and the powers of darkness will be routed from their satanic strong-holds in our society. This strategy has liberated me and my household from all bondage, through loving loyalty to Christ, Lord of my faith, family and freedom!"

May Campbell's book find its way into many homes. We may not be able to endorse everything he says; yet, his soul-stirring message deserves a wide audience. I hope that it will cause a "no small stir."

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History

The Canada story – minus religion

New Beginnings: A Social History of Canada, Vol. 1, James H. Marsh/Daniel Francis, McClelland and Stewart, 1981; pb., 287 pp. Reviewed by Mrs. Helen Tangelder, Strathroy, ON

Canadian history used to be taught as a boring subject. No paintings or photos. A few uninteresting maps were the only available tools. The Canadian social structure and history appeared dull and inferior. The lessons were a constant drill of names, places and dates without much integration. Absent from our history books was the treatment and role of the North American Indian. This is a black page in our Canadian history. What did we ever learn from a white man's viewpoint about our first inhabitants?

All that is changing in the updating of textbooks. **New Beginnings: A Social History of Canada** is a brilliant and attractive presentation of our very own Canadian history. James H. Marsh and Daniel Francis begin with the very first settlers in North America — the Indians and the development of Canada to the 1850s.

Though this book could be used for personal reading, it is intended for the classroom. It is beautifully edited with charts, attractive maps, photos, and Paul Kane's drawings, which all stimulate the students to take keen interest in Canada and to be proud of it. Appropriate questions and glossary follow each chapter.

However, one major factor is lacking. The authors do not refer to the influence of the church and its missionaries in the development of Canada. It would be helpful if a book of this caliber would be made available from a Christian perspective.

Church history

To the Jew first

Traitor? A Jew, a Book, a Miracle, Jacob Gartenhaus, Thomas Nelson, 1980/Lawson Falle, pb., 284 pp., $5.95 (U.S.). **Famous Hebrew Christians**, Jacob Gartenhaus, Baker Book House, 1979/Welch, pb., 207 pp., $7.15. Reviewed by Theodore Plantinga, Department of Philosophy, Calvin College.

Jacob Gartenhaus is a Jew who became a Christian while he was a young man. He did not leave his former beliefs entirely behind, for he maintains that true Christianity and true Judaism are essentially the same thing (see **Traitor?**, pp. 89-90). Jesus Christ is the Messiah of whom the Old Testament prophets spoke. In the words of Benjamin Disreali, "Christianity is completed Judaism" (**Famous Hebrew Christians**, pp. 73).

Gartenhaus has made it his life's work to present the gospel of Jesus Christ to his fellow Jews, and in the process to promote understanding and better relations between Christians and Jews. Both these books fit within that framework. Although **Traitor?** is supposed to be his autobiography, it is devoted much more to the cause Gartenhaus serves than it is to describing his own life. For example, although he pays the highest tribute to his wife, his marriage is not part of the story at all.

Famous Hebrew Christians briefly sketches the lives of thirty-three men, almost all of them nineteenth and twentieth century Jews who were converted to Christianity after a Jewish upbringing. The purpose of the book is formulated as follows: "The eminent Jewish Christians described in this book have been selected to refute the view expressed by some Jewish leaders that only the lowest type of Jew is likely to believe in Christ and to accept Christian doctrines."

Most of the men dealt with in the book were unknown to me. Among the names I did recognize were: Isaac da Costa, Disreali, Alfred Edersheim, Felix Mendelssohn, and Friedrich Julius Stahl. It is interesting to note that Isaiah 53 was instrumental in the conversion of many of these men, for it taught them to recognize Jesus as the suffering servant of the Lord.

These two volumes should be of interest especially to Jews. I hope they are being read by many Jews who have not yet turned to Christ. Gentile Christians can also read these books with profit, and learn, especially, that it is often ignorance of what the New Testament actually teaches that keeps people from accepting Christ. May these two books spur many of us on to greater efforts!

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